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ART. I.—*Preparatory Studies for Political Reformers.*
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THESE studies embrace the following topics:—‘political constitutions;’ ‘metaphysics;’ ‘analogies;’ ‘general opinions of political constitutions;’ ‘kings;’ ‘the church;’ ‘nobles;’ ‘representation of the people;’ ‘parties;’ ‘the press;’ ‘the prince.’ These ‘studies,’ or essays, are evidently the production of some person of a reflective mind. Some of the remarks are acute, but the metaphysical turn, which pervades the work, renders many passages very obscure. Some are so abstract, as almost to elude the grasp of the mind; and we much doubt whether the author himself could resolve some of his subtle generalities into their simple and elementary constituents. Writers of this cast often wish to appear more profound than they are; and some of the dark depths of their argumentation are found to be very shallow and superficial, when they are measured by the line of common sense. They appear deep only because they are turbid. Authors thus often impose upon themselves, as well as upon their readers. We fear that this has in some instances been the case with the writer of the present volume, though it contains at the same time ample proof of ability and penetration.

The author is no reformer in the common sense of the word, though he would readily see a change for the better, but is very apprehensive of one for the worse. He thinks that reformers, in general, are persons of very superficial knowledge; and that they have not ability sufficient to view any great question of national policy in all its bearings and relations. They take a particular and partial view of it agreeable to their prejudices, or their passions, but they want both largeness of heart as well as comprehension of mind, to look at it on all sides, and to consider it in the aggregate.

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of its effects. Those questions of national policy which relate to the opposite and discordant interests of individuals, are usually of a very complicated kind. A man therefore who views them partially, or only in one or two of their relations, as they may affect his own interest, or that of his immediate circle, can never attain that knowledge of them which a statesman ought to possess, in order to form an enlightened judgment; and to suggest such measures for the prevention of evils; or the reform of abuses, the abolition of old institutions, or the establishment of new, as may be generally beneficial to the community.

Hobbes resolves the origin of civil society into mutual fear. Our author seems to adopt this opinion, for he says, 'societies are formed by fear, or apprehension of evils.'

'The majesty of the people, or the sovereignty of the people, may be jargon; for it has been, and will be, impracticable to any people, in any circumstances, to become sovereign in the general sense of that word: but *the sensibility of a whole society; the general sentiments, passions, and judgment, formed on that general sensibility; are the real grounds of political powers; and according to the various forms given to those powers, they produce the various constitutions of political states.*'

We must confess that part of the above passage is unintelligible to us. We know, and we agree with the author, that the 'sovereignty of the people' is an impossible supposition in the literal sense of the word; and that the people can exercise no sovereignty except through the medium of some delegated trust. But, what does the author mean when he says that '*the sensibility of a whole society; the general sentiments, passions, and judgment formed on that general sensibility, are the real grounds of political powers.*' The author seems to think what he calls the 'sensibility,' &c. to be either the same as, or the origin of, 'the general sentiments, passions;' &c. and these again he calls 'the real grounds of political powers.' Why will authors express themselves so, that we are obliged to endeavour to get at their meaning, as we do to obtain a prize in the lottery by a *lucky hit*? By '*the sensibility of a whole society,*' does the author mean that general good which is the object of the general sympathy? This general good *may* indeed, though the fact has never yet been seen, even in the most patriotic states, absorb the sentiments, passions, &c. of individuals; but how is it to '*form those sentiments,*' &c. for they must owe their origin principally to surrounding circumstances, and fortuitous incentives. If by '*the sensibility of a whole society,*' the

author means, as we conjecture, the general good, or public weal, then we can easily conceive how this public weal is the 'real ground of political power.' For political power cannot, in any rational view, be supposed to have any other origin than the good of those over whom it is to be exercised.

'The political student', says the author, 'and every politician ought to be profoundly a student, is in no danger of being seduced by me into the illusions of democracy; for, in my opinion, history does not furnish an instance of a democratic government; and no condition of society hitherto known would secure its continuance for a day: but a general feeling or sensibility is necessary to the existence of every society; and the first rights of all its members extend no farther than the expression of that sensibility: the excellence of the society depends on the excellence of those arrangements (however produced) which render the social-sensibility lively and perfect; and a people in a condition to receive the fair and just impressions of all public actions and all public events, and to express the feelings and sentiments excited by them, possesses every thing that a nation, or the mass of its population, should possess; i.e. every thing necessary to the proper foundation of civil society.'

In this second extract the sense of the author is almost as obscure as in the first. That 'a general feeling or sensibility is necessary to the existence of every society,' is as much a truism as that a particular feeling is necessary to the existence of every individual; for sensation must in a greater or less degree constitute one of the phenomena of life. But, if 'the general feeling,' of which the author here talks as 'necessary to the existence of every society,' be intended by him as synonymous with what he had above called 'the sensibility of a whole society,' which he makes 'the real ground of political powers,' &c. and if that sensibility be intended as synonymous with the general good, then we say that though it ought to be found in every form of political society, there are many societies, in which it is either not extant, or not extant, so as to have any more influence on the public councils than the man in the moon. What particular and definite meaning are we to affix to the expression of the author, that 'the first rights of all its members extend no farther than the expression of that sensibility?' Is there here any depth of sense which our plummet has not length of line sufficient to explore? Or, has the author bewildered himself, and perplexed his readers by the use of an indefinite and abstract term? How are the first rights of men to extend no farther than the expression of that sensibility, of which the author speaks?

Are the rights of men to be circumscribed within the circle of his ideas on the general good? But this would be more clearly expressed by saying, that the primitive rights of man in society are limited by the general good. The general good thus constitutes the definition of individual right. But, how does a nation possess every thing that it ought to possess, when it is '*in a condition to receive the fair and just impressions of all public actions, and all public events, and to express the feelings and sentiments excited by them?*' &c. We know from a recent instance that a nation may possess all this, and yet be in a most miserable state of degradation, under a most corrupt and imbecile administration. The nation, or what the author calls the 'mass of its population,' had '*received a very fair and just impression,*' of the folly and wickedness of the Walcheren expedition, and the public feeling on the subject was very clearly and forcibly expressed;—but of what advantage was this to the community, when the national legislature in opposition to the national sentiment, and the force of evidence declares that expedition to have been both wise and good?

The second study is entitled metaphysics; but almost any other title would have answered as well; for the author does little more, as far as we can make out his meaning, than tell us, that he has abandoned the study as 'illusive and useless;' and that as 'the utmost efforts of the human mind' cannot pass what he calls the boundaries of nature, there are '*no metaphysics in all probability, among the sciences of man.*' We do not know what ideas the author may affix to the term nature; but, according to our notions, metaphysics are included within the limitations of nature, or the works of God; and in the list of those sciences, which may fitly occupy the intellectual researches of man. Metaphysics, as opposed to physics, relate more particularly to the operations of mind, and to the analysis of the intellectual faculties. Now mind, as opposed to the objects of what is called the material world, is an invisible and impalpable power; but it is seen and felt in its operations and effects. These constitute the phenomena of mind, and shew the modes of its agency. Those phenomena, if carefully observed, and skilfully arranged, will be found to throw considerable light on the intellectual nature of man; and to form an assemblage of truths, which make a prominent part of metaphysical science.

The author thinks that 'civil and political societies have strict analogies to natural bodies, and that those analogies are the best guides to the politician or statesman, who would either establish or reform them.' The author seems so fond of the

analogy between the body politic and the natural body, that it is spread over no small part of the whole surface of his phraseology. This at first led us to conjecture that the writer was a physician; and that the language of pharmacy, anatomy, &c. was the idiom in which he was most accustomed to think. We will adduce a few of the instances in which the author variegates the language of politics with the terms of medicine.

'The necessity of the most liberal toleration in political states is analogous to that of the power of *absorption* in animal bodies. No structure can be formed to preclude the objections and dissenting opinions, as no natural constitution is free from *extravasated humours*.' p. 67.

'A system of perfect toleration would act like a *system of absorbents*,' &c. p. 68.

'Something analogous to the principle of election, universally diffused, seems to be the only principle which can *assimilate* what is useful, and *excrete* what is hurtful, in the political constitution. It should occupy all organs and all functions, like the vessels of the animal body, by the activity and vigour of which all restorative particles enter the constitution, and all *offending and injurious substances are refused admission, or secreted*. Imperfect elections, like *imperfect faculties of secretion*, are always attended by a diseased state of the constitution.' p. 98.

'Without doubt, human reason, the real genius of human felicity, moves, in the vast train of human events, towards that condition of man, wherein the legislature, like the human brain, shall make a part of the same system with all the other descriptions of the people; where all feelings and sentiments incident to the political body shall be rapidly conveyed to the *organ of reference*; where their motions shall be arrested, as ideas are in the brain, for the process of deliberation, and being modified by that process, they may be *propagated into the executory faculties* which are the *moral muscles*, and produce the genuine and voluntary actions of the whole body.' p. 106.

'That sentiment was diffused through the whole nation, and very distinguishable from the *passionate irritability of particular parts*, which gives all the modifications of private passion and municipal interest, and occasions the irregularities and disorders of their first emotions. Hence the confusion and extravagance of the first moments of French liberty. *It is by time, experience, and instruction, this irritability is modified; and as the eye is taught not to run into indefinite action, but to see for the whole body, the ear to hear, the nose to smell, and the skin to feel; so, in political bodies, faculties of similar importance are gradually developed. They are not apparently formed by deputations or elections analogous to representation, the analogy is rather that of sympathy. For, in politics, a state is mistress of herself; as*

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a temperate man is, when, in the balance of his feelings and sentiments, the most estimable take the lead of those which are the least. By what laws these distinctions take place in animal constitutions, we are not better informed than in moral and political: in both, different parts have different sensibilities and all are essential: in both, greater or lesser vitality seems to imply preference or degradation; but all are vital. *The brain, the stomach, the intestines, and all the interior parts, possess exquisite sensibility; the bones, ligaments, cartilages, scarf-skin, hair, and nails, seem to be generally acted upon by existing causes, but are essential to the constitution as living and connected parts. These different offices and degrees of distinction may not proceed from elections.* p. 118.

The author says, p. 152, that the press 'has not been improperly denominated the *stomach of the constitution*;' and not satisfied with this piece of information, he goes on to tell us that

'The state of the stomach is precisely the state of every living system; all the organs and vessels, external and internal, will perform their functions in the same degree as the stomach acts properly or improperly.'

'Political and moral measures have their virtues precisely similar to those of medicines; and they may suspend or alter modes of action in the political constitution; they stimulate or they check, they irritate or they quiet,' &c. p. 153.

'Satire acts like the powerful stimuli, and is to be applied only in certain disorders. On the other hand, to withhold instruction, the common error of governments, is withholding aliment, and occasions a diseased and irritable debility.' p. 167.

We need not adduce any further evidence to prove that this writer on reform is wont to view the constitution of the body politic, like the constitution of an individual, which is to be treated *secundum artem*. The author evidently thinks that in order to be a reformer of a more transcendent description, than those of the low and vulgar school of Wardle and Co. it is necessary to introduce the sapient terms, and all-sufficient formulæ of medical science into the language of politics. Hence he tells us, p. 14, that the analogies which 'civil and political societies have to natural bodies, are the best guides to the politicians or statesmen, who would either establish or reform them.' We fear that this '*best guide*' has sometimes bewildered our good author like a 'Will with a wisp.' Imperfect analogies are very apt to produce errors in reasoning. The analogy is often vague and imperfect in that point, in which it is of most importance, in order to the formation of a just conclusion, that it should be definite and entire.

The human body is composed of parts which spontaneously cohere, but the body politic is made up of parts, which artificial compression only causes to coalesce. The body-politic is an aggregate of individuals, each of whom is actuated by a principle of selfishness, which it requires the operation of force, or of an external influence under the denomination of law, to keep in unison with the good of the community. But what is good for one part of the body is naturally and necessarily good for the other;—for the whole body contains only one sensory and the sympathy is consequently complete. One part of the body cannot suffer without the other suffering with it. In the human body there is one mind, one will, one sentiment of interest. In the body politic there are as many minds, wills, and interests, as there are individuals. An individual cannot but pursue his own interest, or what appears to be his interest. What is his good, or at least seems to be his good, must be always the object of his pursuit. The one and indivisible *self*, which there is in the natural body causes this. But, in the body politic, which is compounded of such a multiplicity of divided *selves*, the real or apparent good of the whole, however it may be the ostensible, is seldom the real object of any political regulation. The good of the whole is instantly sacrificed to the good of some particular part. The public interest is suffered to be obscured by petty considerations of individual emolument. The only possible way of preventing this seems to be a full and fair representation of the people in an assembly, whether called a parliament, or by any other name. This seems the only way of giving any thing like systematic union, or a perfect indivisible *self* to the multifarious and divided interests of the body politic. This is what alone can cause any thing like a complete analogy between the body politic and the natural body.

In the fourth 'study,' the author says,

'Societies, like men, when content with the spontaneous production of nature, or when their labour and industry are commanded by privileged classes, are destitute of reason as political bodies, whatever may be the attainments of individuals. In proportion as they provide for their own wants, (particularly those which are denominated artificial) they acquire intelligence; (I mean national intelligence;) they assume the national characters of moral and political agents; and become capable of freedom, when capable, as nations, of abstraction and reasoning.' p. 23.

The author deals so much in generals, that it is difficult to develop the particulars of his meaning. By the assertion that

political bodies are destitute of reason when their labour and industry are commanded by privileged classes, does the author mean that political bodies are destitute of reason, which devote a tenth part of their industry to the support of an ecclesiastical establishment?

There are good remarks in the fifth 'study' on kings, though often obscurely expressed.

'The sovereignty, in every nation justly and equitably constructed, exists not in the king alone; not in the nobles, or in the people only; but in the whole organized state; in the general sensorium, however denominated, of all its feelings, and all its affections. All partial powers, assuming sovereignty, prevent or obstruct the concurrence of this general sensibility, the genuine source of all constitutional powers.' p. 33.

'My observations are extremely erroneous, if the distinction be generally understood. It is usual in terms to distinguish public and private principles; but I believe it is the general object of ambition, to obtain power to be exercised according to the private will of the person obtaining it. It is conceived to be essential to monarchy, that the man bearing the office and dignity (and not the office or dignity) should have various prerogatives, which the laws must not control. This error confounds the monarch with the man, and introduces into the character of the monarch, which is a specified portion of the public constitution, the private opinions, caprices, or views of the individual, which are no portions of that constitution. In this manner, a wise and good constitution may have a weak and vicious king; which is an absurdity in political science, though true in political practice. The sphere of the monarch is circumscribed and delineated by the constitution: the private principles and actions of the man are formed and directed by the good or evil education he has received, influencing his good or evil dispositions.' p. 35.

There is a good deal of sagacity in part of the passage which we have just quoted, and we entirely agree with the author in thinking that the office 'of the monarch should not be confounded with the character of the man.' The man may be a contemptible being, while the office is a venerable thing. The author seems to think a discretionary power of making war too great to be entrusted with any monarch upon earth. Talking of kings, he says,

'A discretionary power had been given them, in cases of public and impending danger, to involve the community in hostilities, and to continue those hostilities at discretion. The wisdom of such prerogatives in all cases may be questionable; but the abuses of them must be admitted among the immediate causes of the calamities which affect Europe.' p. 37.

We entirely agree with the author in thinking that a king ought on many momentous occasions to be directed by other principles than those of his own private conscience. For there is, or there ought to be, a conscience attached to the office, which should have more sway over the king in his official character than any other influence originating in his individual sentiments or his private feelings. A king may be a sectary as an individual, but as a king he ought to view all sects with an impartial eye. Louis XVI. was a good man, but a bad king; he confounded his personal with his kingly will; and though a certain consciousness of impotency to carry on the government, or a certain vague desire of popular commendation led him to patronise the reformation of the state, he yet had never abandoned the love of arbitrary power.

‘Every circumstance,’ says the author, ‘which gave him hope of resuming his personal (for he had no idea of constitutional) power, he caught at with eagerness. The orgies of the life-guards he certainly countenanced; and while he deliberated and rejected the declaration of rights, and the first sections of the constitution, some of his former counsellors, his most effectual enemies, lurked in the shadow of the court, with the alarming air of mystery and plot.’

‘But perhaps the most fatal error he adopted, he thought sanctioned by the practice of England, and that he might with the least possible danger become a despot by corruption. He therefore demanded, and obtained, twenty-five millions sterling for the expences of his household; besides the revenues of his domains, forests, parks, and palaces; four millions of the queen’s dowry, &c. The king lived at a small expense, and all these revenues were in debt.’

‘What infatuation! in the view, and with the offer of a constitutional power, that would have rendered him the idol of his country, and the happiest of mankind. But he sacrificed himself, and his just fame, to the councils and intrigues of those who had an interest in deceiving him; and he made that sacrifice probably in good faith; for when the civil constitution of the clergy was offered him, he received it with marks of disgust verging on horror, and pleaded his conscience with unequivocal sincerity. He had therefore no idea that, in the capacity of a king, he was to be directed by any other principles than those of his own conscience, and that the public duty of the king was paramount to all the feelings and opinions of the man.’

Some judicious remarks occur in what the author says on the church. Priests in all ages have been too prone to claim a monopoly of truth. But, when in any country, any sect aims at an *exclusive domination*, and the government is sufficiently bigoted or ignorant to favour its pretensions, it must

inevitably diminish its own security, by diminishing its hold on the general regard. A wise government will neither put itself at the head of a political faction nor of a religious sect ; but will shew equal favour to men of the most opposite opinions and creeds. A government is guilty of a breach of that paternal affection, which it owes to all its subjects, when it establishes any *sectarian* creed, and, by loading it with favours and emoluments, casts an indirect odium on all the rest. Every ecclesiastical establishment therefore, should be erected on the broadest basis, which justice and which charity, *which must for ever be consistent with public utility*, will permit. We have ever been advocates for such an establishment, because we are convinced that it would put an end to the jealous feuds of angry polemics, and, while it moderated the spirit of intolerance, would augment the national stock of moral worth. A government ought not by an *exclusive* patronage to encourage any sectaries to say to their fellow-creatures in that imperious tone, which is the peculiar characteristic of self-sufficient religionists.—‘We alone are in possession of the truth.’ ‘All those who differ from us are fools or knaves.’

‘Henry VIII. of England,’ says the author, ‘in adopting the prevailing spirit of reformation, had no object beyond that of investing himself with the prerogatives of the pope. And in the capitulation of Cambresis, Louis XIV. engaged for himself and his successors for ever, that no other religion than the Catholic should be established there. On the same principle, the Spanish minister commanded all physicians to use certain medicines in an epidemic disorder, offering them only the alternative of imprisonment. Why should not the functions of physic be controuled by the prerogative, as well as those of divinity?’

‘The degeneracy, depravity, and the crimes of England, have been the subjects of elegant declamation ; but her greatest folly, perhaps her greatest crime, in the perversion of her sacred institutions, and in the neglect and abuse of the learning and talents of her clergy, have been overlooked. The clergy are fixed at the springs and sources of the morals of the people, and their province has a peculiar influence and a peculiar charm, for they administer that solacing hope, which all who have suffered feel to be necessary to the human heart. Are such men, prepared for such offices, to be clustered into the trains of political partisans or adventurers? That traffic of blood, called the Slave Trade, that last depravity of mercantile avarice, which purchased, by robbery and murder, the right of profiting by the long and lingering death of a fellow-creature, was partial and inconsiderable in its evil, as well as in its criminality, when compared with the deliberate system of devoting

a numerous and learned body of men for ever to the service of Almighty God, yet obliging them to participate, on all occasions, the guilt of driving nations as herds to the slaughter. I always hear and observe the preparations of war, with a bleeding heart; but when an unprincipled, and unfeeling political minister, whose education has been the bar or the gaming-table, awed perhaps at the first view of the majesty of justice, menaced in his imagination by the spirits of the famished and the murdered, calls on a numerous and respectable clergy to blaspheme the God they adore, to interpose their sacred characters between heaven and his purposes, to aid him in the contempt of human wretchedness, and to justify his prodigality of human woe; my mind is filled with horror, and I feel myself dragged and plunged into the deepest national guilt.'

'The clergy, when enthralled by political ministers, avoid this elevated path of religious duty; abandon their claims to the formation and correction of public principles and opinions; and their learning and talents, by disuse, become unimportant, or matters of mere admiration. The order may in this manner be degraded into an instrument of public evil, by becoming subservient to an administration of government, which may itself be a disease, being withdrawn from the influence of the principles of the constitution.'

Some of the above sentiments evince an enlightened mind.

In 'Study' VII. we meet with the following passages which are not unworthy of notice, as they discover rays of no ordinary sagacity, but which are much obscured by the cloudy medium through which they are conveyed.

'As in the growth of animals, the acquisition of new parts is attended with pain, disease, and danger; so, in political bodies, the most beneficial changes commence with evils, often with vices and crimes. The wisdom of the politician consists in the discernment of these symptomatic evils, and to judge of their tendencies, either to the benefit or to the injury of the body. No innovations of modern times have so effectually changed the constitutions of European states, as the introduction of standing armies in wars; and of lawyers, which form standing armies in the contentions of legislation, and in the administration of the laws; but they have been produced naturally, by the jealousies and competitions which embarrassed the prince and embroiled the nobles; by the division of labour in the introduction of the arts, trade, commerce, and riches, among the people; by the necessity of deriving a revenue from acquired opulence; by the extension of civil claims, and the introduction of new classes.

'The ancient nobility has, therefore, been nearly superseded in political arrangements, and a new race created from the profession of the law, which has not yet assimilated with our political constitution.

'The progress of Europe, in arts, manufactures, and commerce, however advantageous, has had its inconveniences and its evils. A species of fermentation attends all changes and all deviations from national habits: but deviations, in a progressive society, find their reparation in the evils they first occasion; and truths, political and moral, are generally submitted to the ordeal of evil, in proportion to their importance in the general order of the universe.

'The evil of the innovation, in the introduction of lawyers, was not overlooked before the French revolution discovered many of its consequences. Courts of justice became labyrinths of chicanery; and a race of attorneys were drawn from the sewers of human society, and from the occupation of analysing their filthy and abominable contents. In proportion to the prevalence of this spirit, the constitutions of the European states are perverted: lawyers in general not only compromise with defective laws when it proves their devotion to the crown, but they oppose their reformation if they engender law suits, which furnish their harvests; and while they compose such considerable, such preponderating parts of European councils, no material amendment of these laws can take place without calamities.

'The French revolution furnishes to reformers an awful lesson on this subject.

'The parliaments of France, which were in reality courts of law, gradually usurped some of the provinces of legislation, which its princes weakly allowed, by a sort of compromise, to avoid the states-general, the real legislature of the country.

'The conspiring parties (for they were conspirators against the constitution) frequently disagreed; and by appealing to the public, accelerated and rendered violent the approaching crisis.

'The lawyers (taking always the promising side of a question) deserted a throne under which they had been first fostered, and afterwards curbed, and provoking some degrees of punishment on themselves, prepared the people to yield to them the first direction of the tempest. They obtained it for some time; they abated its fury, but involved every thing submitted to public consideration in such intricacies and refinements, that the patience of the people was exhausted; who gradually receded, and the populace plunged every thing in anarchy and desolation.

'While these changes took place in all the superior and privileged orders, what is sometimes called the mass, sometimes the body of the people were left to the various operations of those principles which take place universally in all collections of men which are suddenly dissevered.'

In 'Study' VIII. on the representation of the people, we find several acute and just remarks. The author is himself no reformer; but if we were required to give a specific de-

scription of his character, we should say that he is *an abstract thinker on reform*. He does not discuss the probable good or evil of any of the plans of reform in the representation of the people, which have been often agitated, and which seem now likely more than ever to occupy the attention, to divide the opinions, and to inflame the passions of the nation.

‘I would not by any means,’ says he, ‘discourage the efforts of moderate reformers; they successfully oppose and check some of the ramifications of public evils; and though they change not their general result, they respite individuals, and solace small societies; which, like spots of verdure in a desert, shew that its cultivation is within the verge of possibility.’

‘They also preserve, in small but sacred deposits, those principles of justice, virtue, and real policy, the prevalence of which, even at an immense distance, is the great consolation of the human mind. But beware of their plans and systems, if they embrace the structure of the whole society, and are to be executed in the age of man. Moses, when he meditated the transmigration and the reform of Israel, led them into a wilderness, where he detained them forty years, to eradicate those dispositions, and to purge the society of those refractory persons which would have disqualified them for the promised land. Forty years of events which I would not choose to describe, may be necessary to render the people of Great Britain capable of producing any thing analogous to that state of communication between the head and the members, between the brain and the extremities, which seems to be in the contemplation of wise and good men, when they wish for a legislation which is a representation of the people.’

‘What man unappalled can contemplate the certain consequences of a faithful and correct representation of the people of Britain at this moment? France sought this correct representation; not in its first assembly, which was moderate; not in the second assembly, which was not destitute of knowledge and virtue; but in its convention, which was a representation tolerably correct of the general feeling, or at least the general opinion, of public grievance and public vengeance; and its operations have conveyed to the human race the most sublime and salutary lessons, in the deepest and most afflicting horrors!’

‘Have the people of England no general opinion on the subject of grievances, and have they no hopes of vengeance?’

The author thinks that, if the right of suffrage were vested exclusively in the proprietors of land, it would have effects destructive to commerce.

‘It is hoped,’ adds he, ‘reformers will not again annex us as appendages to the land, for the expedient of being represented by our masters, would never effect our emancipation. The un-

relenting and hopeless oppression of a landed aristocracy, when acting immediately, or by representation, has directed the efforts of modern talents to a monied interest, by the encouragement of arts, manufactures, and commerce.'

But then we are told that this monied interest seldom possesses 'those virtues without which the privilege of representation would not be a blessing, and national happiness could not be produced or secured. 'Tradesmen and merchants seldom, perhaps never, intend the public interest.' But the public interest, though it is often at variance, is more often in unison with the pursuit of private gain; though it cannot be expected, that merchants and tradesmen should in general sanctify the passion of lucre with the glow of patriotism. Even our author confesses that trade and commerce have a great influence in instructing mankind in the necessity of probity in the common intercourse of life. 'Trade and commerce strike their roots deep and spread their branches wide, where mutual confidence supplies them with a vigorous nutriment; but this confidence itself must owe its origin to the general prevalence of integrity in the domestic relations, as well as the mercantile transactions of society. Now patriotism itself is a more comprehensive probity; it is the same principle applied to interests of more complexity and magnitude. It is transferred from the petty details of individuals to the great aggregates of national good. In any state of national representation, we think the public weal likely to be as much promoted by delegates from the class of tradesmen and merchants, as by those who are more particularly designated by the name of the landed interest.

The author says that 'a commercial nation is extremely slow in the formation of its moral faculty, even when its government does not obstruct it.' But we ask; must not the moral faculty, as far as it regards the knowledge and the practice of probity, be more improved in proportion as it is more cultivated? And where is, or where can this faculty be so much cultivated as among a commercial people? The more the relations of property are diversified, the more variously is the moral principle tried and exercised. This may seem paradoxical, but is it not susceptible of demonstration? We are so far, therefore, from thinking that 'a commercial nation is extremely slow in the formation of its moral faculty,' that the reverse appears to be the truth.

It is the diffusion of property or of wealth among individuals which causes the genius of civilization to expand. It is indeed under the genial influence of property that civilization becomes a flourishing plant, and discloses both the

flowers and the fruit of those arts and elegancies of life, which multiply the enjoyments, while they add to the polish of society. But, where trade and commerce do not exist, property, instead of being widely diffused, and dispersed in numerous sub-divisions, will be generally accumulated in large masses. This was the case in this country before commerce and manufactures became so prevalent, before such numerous incitements were offered to the active powers of individuals, and the means by which property might be acquired, were so abundantly multiplied. But the introduction of commerce and manufactures had the happy effect of acting like a wedge on the otherwise solid and knotty trunk of an overbearing landed aristocracy, and of riving it into pieces better proportioned to the general good of society.

Trade and commerce have given rise to what is called a monied interest, which rivals that of the proprietors of land, and has contributed, in a much greater degree, to the progress of civilization, and to the moral and social benefit of the whole community. In any plan therefore of reform, which may hereafter take place in the popular representation of this country, we should be sorry to see the monied interest deprived of their due share of weight in any new scale, by which the right of elective suffrage may be graduated.

We are well convinced that in any plan of reform, property should be made the basis of suffrage; but the portion, which should confer the right, ought to be small, in order to operate as a general incentive to the industry of the people, to obtain that degree of political consequence which the right of suffrage must always give in a free country. Monied property, which is now both directly and indirectly taxed, as well as landed property, and which altogether contributes more largely to the necessities of the state, ought to be at least equally represented in that assembly in which the important right of taxation more particularly resides. The monied interest is at present more particularly represented by some of the members of the large cities and boroughs where the right of suffrage is extensively enjoyed. But what a mass of wealth, both in large and small portions, is there at present in this country, the possessors of which, though exorbitantly taxed, have no part in the choice of those senators whose resolutions are constantly taking such large sums of money out of their pockets? Is this equitable? Is it consistent with the spirit of the constitution, which supposes the people to tax themselves through the medium of their representatives?

... The great grievance of which the Americans complained,

and which most forcibly impelled them to shake off the yoke of this country, was the attempt to impose taxes upon them in a parliament in which they had no representatives. But it is not a little remarkable that, in this country, at this moment, the masses of wealth of different descriptions which are taxed by persons, in whose election, the proprietors have no choice, would probably be more than sufficient to purchase the fee-simple of the whole landed property of America. Is not this an evil which calls for a remedy? Is it not a grievance which ought to be redressed? We are not now discussing any specific plan of reform. That is not at present our intention. We are only suggesting hints; and calling the attention to a few simple, elementary truths, of which reformers ought never to lose sight. They will be found an impregnable barrier against tyranny on the one side, and anarchy on the other. We are equally foes to both.—When the time comes, and come it probably soon will, for discussing specific plans of reform, we will then speak out with as much plainness and sincerity as we have on religious, or any other topics of great and general importance.—Our desire on such occasions has always been, and we hope will always be, to speak the truth, without the smallest mixture of duplicity or deceit.

We believe that the measure of parliamentary reform, if conducted with wisdom and moderation, would be productive of great national benefit; but, he must be a fanatic, or a visionary in politics, who imagines that it will be a specific for every malady with which the body politic is infested, and restore the whole to a state of sound and vigorous health. Our political gangrene is too deep-seated, and spread too wide to be so easily removed. The military mania of the government for more than a century, with a few lucid intervals of rational quiescence, has so vitiated the sentiments and morals of the people by the weight of taxation, which it has caused; the immensity of patronage which it has accumulated, and the abject dependence to which it has reduced a large portion of the people from the highest to the lowest ranks—that we are at present in too corrupt a state for parliamentary reform, or any other reform to make us instantly whole. Parliamentary reformers may fancy that they can say to our diseased and crippled constitution, ‘WE WILL BE THOU WHOLE;’—but the vital energy of public spirit, of patriotism, and of individual independence, which is in such an extremity of languor and exhaustion, is not to be suddenly restored by any nostrum which the lust of innovation might apply. The cure must be slow and gradual, nor though applied, can

it operate beneficially, except in a period of peace. In the time of war, corruption of every species must continually increase. Peace then must either precede or accompany reform; or the most strenuous reformers will soon find that they have to execute the labours of the Danaides, and to hold water in a sieve.

In the IXth. 'Study' on parties, the author makes a few just, and some very acute remarks, but mingled as usual with a good deal of matter, which is so indefinitely or abstractly expressed, that it is difficult to make out what he means. Perhaps the author himself would be puzzled to explain his own meaning in definite, clear, and intelligible terms. The following remark is striking, and is not undeserving the attention of those who are sticklers for the purity of an Utopian commonwealth.

'In this state, good and evil are so intermixed both in principle and practice, that a reformer who would accelerate the progress of society, by attempting to separate wholly its ingredients, would retard it, and destroy the hopes of virtue by anticipating the season of its maturity.'

'In the mingled dispensations of providence, I see reasons to abstain from all pretences either to political or moral perfection. The air we breathe is formed of little more than one-fourth of a living and salutary, combined with nearly three-fourths of a poisonous and mortal, principle.—What a subject for a reformer who would scrupulously search and affect to amend the ways of God!—"What! (he would exclaim) rest the existence and health of all the inhabitants of the world on breathing an air three-fourths of which is infected and mortal? What a vast field of reform for those who can produce the better part of this air!"—But the constitution of man will not admit the general use of better air. The constitution of man therefore requires a mixed, and not a pure element. It would not be the most extravagant hypothesis which piety ever devised, that the constitution of man will be improved by the improvement of society, and by his removal to a better world; and that in heaven the air will be perfectly pure, and render him immortal. But this is not my object; it is to remind reformers, that a state, far short of purity and perfection, is the state of society which they wish to amend; and that they will leave it impure and imperfect when they have executed their best projects.'

We will leave it to others to judge whether there be any truth, and how much in the following observations:

'A Briton is not at this time that noble character, whose self-love, though ardent, acts under the limits of public as well as domestic affections; whose sentiments are in sympathy with the sentiments and motives of those around him; of those who with

him form a community, and in some degree of the whole human race. The country is divided into parties, the first of which moves in the magic circle of the influence of government, perfectly commanded by the minister. The others, an heterogeneous collection of orators, poets, lawyers, &c. whose political capacity united may fill up the ministerial vacancies whenever they may take place. The people, excluded from the interminable contentions of these parties, become unsocial, and lose the spirit of patriotism. Every man, like the magnet, confines his attracting and repelling pole to himself, or to his private circle, and no combination is now thought of where those poles are directed to a common centre. The idea, that a man lives only to himself; that he is a detached being, in whose pleasures and pains, no beings are interested; is the most insufferable of all miseries, where this perversion is not formed into the passion of avarice. But this is the general effect of the seclusion of an enterprising people from the concerns of their government. They embark in trading or commercial speculations, and where the prevailing policy admits not of the just sympathies of nations with nations, or of persons with persons, the proper foundations of justice and virtue are withdrawn, and avarice, under the denomination of mechanic or commercial speculation, but with the real spirit of the most selfish monopoly, becomes the actuating principle, and all political considerations not in subservience to it are without effect.

The Xth. 'Study' on the press, contains many remarks which shew the sagacity and reflective mind of the writer; but here, as in other parts of the work, we meet with passages, of which it will be difficult even to conjecture the sense. Though the panegyric which Mr. Sheridan lately passed in the house of commons on the potency of the press, as an instrument of public liberty, contained nothing novel in the thought, yet it was very happily introduced, and admirably expressed. The press at present is the best guardian of the liberties of Englishmen; and while it can be preserved inviolate from the sword of despotic power, which is and must be always secretly pointed to its destruction, we feel no apprehension for the interests of public freedom. We know that a strong and ultimately invincible counteracting power, not only to servitude, but to every opinion at all favourable to that lowest state of human degradation, is constantly operative in the minds of men.

The volitions of man are the state of mind which induces action; but these volitions, though often arising from the sudden impulses of passion, which give a false bias to the choice, yet are often the result of that judgment which has been exercised in previous intellectual deliberation. Truth, as truth, is omni-

potent. It exercises a force over the mind, to which it cannot oppose any permanent resistance. The mind, may disguise its convictions, as too many do from mercenary considerations; but, no mind, that is sane, can withstand the force of evidence. When two propositions are offered to the mind, the mind must incline to that side on which there is, or seems to be, the strongest proof. The mind may form erroneous judgments, but even an erroneous judgment, as far as it is sincere, is the effect of an apparent balance in the evidence. If truth be so powerful, what must be its ultimate effects on the public mind, when operating through such a medium as that of the press, which enables truth to speak, at one and the same time, with ten thousand and more than ten thousand tongues, so as to be ultimately heard by almost every individual in the British isles?

We hardly see what security an illiterate nation can long enjoy against being made slaves;—but, in a nation, where all men, or almost men read, and where the press is constantly employed as an auxiliary to truth, despotism must be crushed by public opinion, before she can rear her head. She may call in the aid of falsehood or of superstition—but the divinity of truth will kindle such a blaze of light, as will shew this brood of tyranny in all their deformity, and make them shrink back into their recesses of darkness.

A nation, which is made free by truth, which must sooner or later be the case, where the press is free, will possess a kind of freedom very different from that, which was ever enjoyed by the nations of antiquity, who, while they were physically free, were mentally slaves. They were slaves to a variety of delusions, because it was not the truth which made them free. But a nation, whose freedom is nurtured and matured by the salutary influence of the press, will be not only physically, but intellectually free. Its statutes will not only contain a *HABEAS CORPUS* for the protection of the body, but a *HABEAS MENTEM* for the security of the mind. The massy length of chain which priestcraft, acting as the menial of despotism, coils round the bodies and the minds of an ignorant people will be broken; and God, who, as the poet says, prefers,

‘Before all temples the upright heart and pure,’

will be worshipped, without any sectarian divisions, in the spirit of universal love.

The knowledge of the ancient world was a sort of craft which often delighted in concealing what it knew, in order to be thought to know more than it really did; and to govern ignor-

ance by its credulity and its fears. But, since the invention of printing, the veil of mystery has been rent, and it is difficult for ignorant imposture to usurp the honours which are due only to the really wise.

The author of this work seems to think, that even in this country the press is not yet sufficiently emancipated.

'Some of the laws,' says he, 'relating to it are generally dictated in the spirit of barbarism; and though they do not restrain its licence, they check its real and beneficial liberty.'

'The prospect of the pillory, of savage mutilation, of felonious transportation, or of an ignominious death; though they do not intimidate satirists and libellers, though under some circumstances they contribute to their production, they blast in the bud the highest and most estimable productions of the human mind.'

'The editor of an English paper was imprisoned, in the latter end of the reign of Anne, for printing that the duke of Luxembourg was hump-backed, though the truth was notorious to Europe. Another was taken up in the same reign, on the complaint of the Russian resident, for comparing the Czar to a Siberian bear.'

'The subjects on which the laws are most severe and most barbarous, are the most interesting to humanity, the most difficult of investigation, and in which errors are most venial, because most harmless. On these subjects delicate and timid minds dare not think, and cannot be expected to write or to publish at the hazard of humiliating and disgraceful punishments. In this manner the first great sources of important and useful knowledge are shut up; for those persons who occasionally escape, or surmount the obstacles, are not sufficiently numerous to be considered as exceptions. Ages may concur to produce a Locke, prudent to insinuate truth with suffering all its penalties; but the life of Locke, patiently submitting to the frowns, and constantly endangered by the calumnies, of servile and paltry priests, is a lesson of melancholy discouragement to virtuous philosophy, and to those writers who would engage in the most useful employment of the human mind: it is a baneful record; that no virtue can propitiate interested and despotic cruelty; and that no offence is so mortal to the vanity of false literature, as the attempt to introduce new ideas, the greatest blessings of mankind.'

The author remarks, we think with great truth, that though

'the Reformation asserted the national independence against the claims of Rome, and the national right of appointing a distinct ecclesiastical establishment, the province of private judgment was not enlarged until the Puritans brought the subject into discussion; and if their arguments were not always honourable

to their talents, their patience and sufferings were testimonies of their zeal and their sincerity.

‘But the utility of the press in the extension of liberty was only occasional, and then scarcely perceptible, from the Conquest to the accession of the house of Stuart. That power was roused by the Civil War, and though the flood-gates of literary licence have been frequently drawn together, they have never since been closed.’

The next passage which we shall produce is rather quaintly but forcibly expressed.

‘The warfare of the servants of government, and periodical writers, was carried on with various successes and disasters, until the newspapers planted the standard of the pillory in the gallery of parliament. This is the strong-hold of the English press, it is one of the strongest lodgments of liberty in the fortress of power.’

Perhaps the following remark may be thought paradoxical ; but we are inclined to assent to the truth. The author says that the licentiousness of the press, ‘is, in a great degree, owing to the unjust and unwise restraints of its liberty.’

‘The art of printing, to the public, is like the art of speaking to an individual ; and the obligation of speaking truth, by the press, is of superior importance in proportion to the superiority of the public to any individual. The punishment of literary falsehood should be severe, prompt, easily obtained, without exceptions, and always inflicted on the guilty. The doctrine—that truth is a libel, because it may provoke a breach of the peace—is a sophism, which could not be pleaded if falsehood were immediately punishable.’

The opinion of the author on the virtues and talents of Mr. Pitt, does not appear to be more favourable than our own ; though in his estimate of the character of Mr. Fox, he places him much lower in the scale of political excellence than we have been wont to do. Of Mr. Pitt, the author says,

‘The facility of his elocution, the structure of his sentences and a rapid choice of words, were fatally substituted for profound acquaintance with human nature, and competent knowledge of domestic and foreign relations.’

Part of what follows is in the obscure and ambiguous style of the writer, and not very easy to be understood, though the conclusion is definite and clear.

*The ghost of the late minister is too powerful for the puny patriotism of this day. By the necessity of contrast, during his life, he made a leader of opposition, who would have been virtuous if he had possessed resolution to carry that opposition to extremity. The opponent, to be a good man, had only to contradict and resist the minister. That has been done by a man of the strongest extemporaneous talents that ever appeared. While he strictly observed this rule, he acquired the name of patriot, and was the terror of corrupt cabinets: but, by a weak compromise and coalition, he ruined his political character, threw a suspicion over his future pretensions, and his opposition was ever afterward undecisive and ineffectual. He met the minister on unequal terms, and directed in vain the impetuosity and frankness of his eloquence against the art, cunning, and plausibility of his antagonist.—Both wanted profundity and comprehension of genius, I always mean such as that of Locke, of Montesquieu, or of Adam Smith: both were destitute of the elementary knowledge of real statesmen, which no random experience can supply: both had entered the world as hereditary politicians, and, when only boys, commenced the career of sages. The minister became master of their language, without their ideas; all his science was resolved into language; and he mounted on the wings of words into a region of brilliant, but spurious eloquence, where scientific ideas never enter.

In another part of the work, the author tells us that Mr. Pitt 'spoke in the masque of religion and civil order, "and thus he did the deed he durst not name;" he threw the interests of Britain into a revolutionary wheel, and drew the events by chances: tinselled with the flowers of meretricious eloquence, he undertook, without horror, to add fuel to the flames of devastation; and held up to the world a hideous fiend, disguised in pompous pretence and false magnificence, which he denominated "a just and necessary war."

As far as we can make out the real drift of the author in the Xth. 'Study,' which is no very easy matter, it appears to be that the more general instruction of the people by the medium of the press, is the only safe basis on which to found any political reformation. We must agree with the author that no reform is likely to be very lasting, nor very extensively beneficial, which originates in the ignorance rather than in the knowledge, in the blind passions rather than in the deliberate judgment of the people. To give men a voice in the election of legislators, whose intellectual faculties have never received any culture, but who have been emerged from their infancy in credulity and ignorance, would be only to expose a vast mass in which the most ungoverned passions reside, and the least dis-

crimination is to be found, to be thrown into violent and turbid action by political speculators, who are ever ready to raise the ladder of their avarice or their ambition on the shoulders of the multitude.

We have no space to make any strictures on the XIth. and last 'Study,' called the Prince. But we are impelled to extract one remark, which we fear but too truly describes the prevalent characteristic of the present times.

'The spirit of the nation, at this awful time, is a general desire of making fortunes, to support expensive and vicious profusion. The innumerable passions produced by an universal and insatiable avidity for favour, places, pensions, &c. diffuse a contagion and enervating influence through the whole nation.'

We have considered this volume more at length than it would otherwise deserve, if it were not from the close relation which many of the reflections have to the critical aspect of political parties at the present period, to the lust of innovation on the one side, and to the determination to resist, even a safe, moderate, and practical reform of abuses on the other. When political discussions are so generally agitated, it may not be a wholly useless attempt to endeavour to discourage the passionate expectations of reformers, as well as the infatuated obstinacy of their opponents, and to direct the attention of sober inquirers and real well-wishers to their country, to a few of those simple, but most important principles, of which we cannot lose sight in this stormy crisis without endangering the peace and welfare of the community.

ART. II.—*An Historical Survey of the Ecclesiastical Antiquities of France; with a View to illustrate the Rise and Progress of Gothic Architecture in Europe.* By the late Rev. G. D. Whittington, of St. John's College, Cambridge. Taylor, 1809.

WHEN an author writes with an avowed purpose of confuting received opinions, it becomes of some importance to ascertain whether he made the observations on which he founds his own, before the adoption of his particular hypothesis. We believe that Mr. Whittington's 'previous study and knowledge of Gothic architecture,' were accomplished but a short time before he undertook his exploratory journey to France; and use had not made him so sturdy an antiquary, that he should of force be enthralled in an unalterable opinion. We

are the rather inclined to fall into this way of thinking, since the value of the publication must be increased, in proportion as the writer undertook his inquiry free from prejudice.

The author's 'design in its first conception was limited to a refutation, from the history of existing monuments, of an hypothesis maintained by several writers, and supported by the society of antiquaries, that the style usually called Gothic, really originated in this island, and ought therefore in future to receive the denomination of English architecture.'

In the course of his inquiries, he judged it better to change his plan; and the present work, which occupied the four last years of his life, is now published according to his own request. The author unfortunately did not live to complete his design, which comprehended also 'an inquiry into the origin of Gothic architecture:' his editor, however, has been able to ascertain his opinion on this disputed point.

'I am of opinion that it (Gothic architecture) is of eastern extraction, and that it was imported by the Crusaders into the west. All eastern buildings as far back as they go (and we cannot tell how far), have pointed arches, and are in the same style; is it not fair to suppose that some of these are older than the twelfth century, or that the same style existed before that time? Is it at all probable that the dark ages of the west should have given a mode of architecture to the east?' &c.

The Crusaders are therefore supposed to have introduced this style among us; but even admitting that the pointed arch was common in the east before the twelfth century, it does not strike us as a necessary consequence, that the nations of the west may not also be inventors of that style, especially as the churches erected in England, by the knights templars, were not intended as imitations of the native architecture of Palestine, but of the church of the Holy Sepulchre, which does not display a single pointed arch, but is altogether a bad imitation of the antique buildings of Rome.* The circumstance, that only the most ancient of our circular churches (St. Sepulchre's, at Cambridge), displays the round-headed arch, adds to

* The observation of an author, (whom we do not generally admire) on this subject, is verified in the system under discussion. 'No sooner is any era of an invention invented, but different countries begin to assert an exclusive title to it, and the only point in which any countries agree is perhaps in ascribing the discovery to some other nation remote enough in time for neither of them to know any thing of it.'—Walpole's *Anecdotes of Painting*, &c.

the probability, that the pointed arch in the others was but an imitation of that style which was not unknown in England at the time of their erection.

We cannot dismiss the preface without noticing with reprehension the confidence displayed by the editor when expressing himself on a subject with which he does not appear very well acquainted; and which at last is, and must ever be, involved in darkness and confusion.

'If, therefore, we could discover in any one country a gradual alteration of this style, *beginning with the form of the arch*, and progressively extending to the whole of the ornaments and general design: after which, if we could trace the new fashion slowly making its way, and by degrees adopted by the other nations of Europe, the supposition of Mr. Walpole, (that the Gothic style proceeded from a gradual corruption and subsequent refinement of the Roman,) would be greatly confirmed. *Nothing of this, however, is the case.*'

Truly, the noble editor is very dictatorial, and seems to have forgotten that he is treating a subject which has perplexed all the grey-beards of the society of antiquaries, and hundreds more, who have spent long lives in its investigation. The advantages, and the honour, which he derives from having accompanied so excellent and judicious a friend as Mr. Whittington on his tour of examination, and from being appointed the editor of his posthumous writings, do not necessarily dub him the minor of antiquaries, nor justify his passing a hasty and undigested sentence on a topic with which he has but a very slender acquaintance.

It is not our intention to affirm that Lord Orford is in the right, or that Lord Aberdeen is in the wrong, but on either side of the question we feel a strong sentiment of disapprobation at hasty and violent conclusions. We also discover an appearance of artifice in the manner in which his lordship lays down his proposition. Why, for instance, is the alteration from Saxon to Gothic architecture to

'begin with the form of the arch?'

Why might not the short circular columns become gradually more lofty, and more clustered, and the small dimensions of the early Saxon church, expand into the proportions and vastness of the Gothic cathedrals of a later date, prior to any material change in the construction of the arches?

Mr. Whittington begins his survey with an account of the churches of Constantine, and his remarks on the architecture of the church of Sta. Croce, confirm, as we think, a conjecture

of Mr. Bentham and other antiquaries, that the word *porticus* as descriptive of a part of our most ancient Saxon churches, is to be interpreted *aisle*. We found our opinion on the circumstance of this church, as well as other ancient *Basilicæ*, having the aisles open to the atmosphere in the manner of porticoes.* These probably were imitated in our island as far as the difference of climate would admit of imitation; and though in some measure secured from the internal air, might, without much apparent impropriety, retain the appellation of portici. If it should be asked how the Saxons became acquainted with the forms of the Roman *Basilicæ*? It is readily answered, by their communication with ecclesiastics from Rome. For instance, Gregory the First sent three preachers and several monks for the purpose of instructing the inhabitants of our island in the articles of the catholic faith;† these of course would also communicate to their catechumens the mode of constructing churches after the manner of Italy, and thus, without any great stretch of probability, we may trace the origin of the *porticus* before alluded to.

The second chapter, containing an account of the churches of the Gauls, and the third, displaying the progress of architecture from the time of Clovis to Charlemagne, are perspicuous elucidations of the sacred edifices of those periods; and it appears from Mr. Whittington's documents, that the shape of Constantine's churches was adopted in France before we have any authority to ascertain their existence in England. We are not informed whether they were built with aisles, but the author speaks of their "internal porticoes," without any explanation or remark. In the third chapter we have an elaborate dissertation to prove that there were few, if any professed architects in France at this early period, and that the ecclesiastics were the designers as well as superintendants of buildings devoted to religion. It is well known that they were so in England, and the author has made it sufficiently clear, that France had equal reason to boast of the abilities and perseverance of her clergy. Our readers will perhaps be interested in the relation of the sudden rise of St. Eloy; at least the story of the imme-

* We notice this coincidence from an idea that it presents a very strong argument in favour of the Saxon churches of the sixth century having been built of stone.

See Bentham's Ely, p. 19, or his Essay, as published by Taylor, p. 27.—R.

† Misit et viros optimos in Britanniam, Augustinum, Melitum et Joannem, cumque his monachos quosdam probatissimæ vitæ: quorum monitis et prædicationibus fidei nostri dogma Angli tum primum integrè acceperunt.

Platina de vita Pont. Gregorij I.

R.

diate reward of merit will be recommended by the charm of novelty.

Having been brought to court to make a saddle for the king, his extraordinary talents soon made him an object of royal favour; and after exercising the employments of goldsmith and architect during the reigns of Dagobert and Clovis II. he embraced the ecclesiastical profession, and was appointed Bishop of Noyon by Clothaire III.

The chapter concludes with an account of the antiquaries of the abbey church of St. Dennis. The original structure, of which some remnants still exist, was begun by Pepin, and finished by Charlemagne in 775. In this respect France leaves England far behind: we cannot with certainty affirm, that any portion of our ecclesiastical architecture is of greater antiquity than the conquest, though it is highly probable that some are really Saxon.

The fourth chapter contains a very clear and accurate description of the motley style; the union of meanness and magnificence, introduced into France by the splendid Charlemagne. The irruptions of the Normans, after the death of Louis, not only impeded the progress of architecture, but churches and monasteries met with untimely destruction from the hands of these barbarians; whilst the Saracens ravaged France on the other side of the kingdom. Add to these adverse circumstances the idea which prevailed about the conclusion of the tenth century, that the world would end with the first millenium, and we shall not be surprised at the torpid state of the country in respect to every elegant and useful art. When the world was found to have survived the expiration of the tenth century, it was again thought of consequence to repair and erect places of public worship; and under the happier auspices of Robert, ecclesiastical and monastic edifices began to rear their massive walls; and although the architecture of the preceding centuries continued to prevail, the churches at this period were constructed on a more extensive plan. At this time

The fashion in practice all over Europe continued to be a barbarous imitation of the Roman manner, but from various circumstances, in different countries, it partook of different features. The Saxon churches in England were inferior in elevation, massiveness, and magnitude, to those of the Normans, and the Norman mode differed considerably from that which was adopted in the neighbourhood of Paris, and further to the south. The Norman churches were in some instances larger, but exhibited a greater rudeness of design and execution.

'The columns, in particular, were without symmetry, and shewed but little skill in the art of sculpture, while those of the French artists, whose taste had been improved by the remains of Roman architecture, frequently imitated with success the Corinthian capital, and sometimes the classical proportions. Both styles are wholly deficient in correctness of taste, but the barbarous massiveness of a Norman structure has a more decided air of originality, and its rudeness, when on a large scale, serves greatly to enhance the sublimity of its effect.'

p. 45.

The next century is above all other periods remarkable in the calendar of the antiquary, as the era in which the pointed arch first made its appearance in Europe. Among the first instances of the pointed arch in France, Mr. Whittington enumerates the works of Suger, abböt of St. Denis, begun in 1137, and the monastery of the knights templars at Paris, probably begun about the middle of the twelfth century. We shall reserve our remarks on these dates to a further opportunity, which is offered to us in a subsequent part of this work.

It would have been unjust in speaking of the works of this time to have passed by the name of Benizet, or St. Benedict, the architect and founder of 'the great bridge across the Rhone, between Avignon and Villeneuve, one of the grandest efforts of architectural skill which France has ever produced.' Like many other surprising works of the earlier ages, its erection was attributed to divine inspiration; and the author justly observes, that 'considering the extent and novelty of the plan, it may be suspected that he designedly had recourse to the aid of superstition.'

The account of this great undertaking of a man who is described as a shepherd, reminds us of a story related, we think, by Mr. Evans, of an original genius of modern times, a stonemason, who succeeded in throwing an arch across a vast chasm, in North Wales, which had defeated the frequent attempts of professional architects. We will conclude our remarks on the fifth chapter, with the author's account of the architecture of the twelfth century in his own words.

'We have already remarked, that the architecture of France underwent a total change in the course of the twelfth century; during his period it exhibited three distinct characters; at the beginning of the century the old Lombard mode was in practice; towards the middle this became mixed with the new fashion of the pointed arch; and before the end the ancient heavy manner was every where discontinued, and the new airy unmixed Gothic universally adopted.'

p. 50.

The next and last chapter of this division informs us of the foundation of the superb structures of the thirteenth century; and it must be confessed that the author has made good his design of shewing that the English were far behind their continental rivals in richness and variety of style during this era; but this acknowledgment comes more regularly under the heads of Rheims, and St. Nicaise, in the latter division of the work.

The fourteenth and fifteenth centuries, in consequence of the invasions of the English, were particularly inauspicious to the progress of the arts in France, whilst in England they were carried to the highest state of magnificence; though the chastity of design, which gave value to the structures of an earlier period, no longer existed. The first part of the work concludes with an account of the total abandonment of the pointed style, which in England also was shortly afterwards superseded by mongrel imitations of the architecture of modern Rome.

The story of the foundation of St. Germain is well told, and its various dates have every appearance of accuracy; but as we are engaged in the examination of particular edifices, we shall pass hastily through this chapter to others of more interest: observing by the way, that the author has displayed great ingenuity in his disagreement from a contested opinion, that the statues which ornament the portal of the tower are of the age of Charlemagne,* or even of Childebert.

The second chapter describes the foundation of the abbey of St. Genevieve, the church of which is considered as the most interesting relic in France, and with justice, if the church now in existence, the more ancient part of it we mean, be really the original structure erected at the beginning of the sixth century; and from its size and figure, probability seems much to favour that opinion. The more recent part of the building is singular, on account of its long and *lancet shaped windows*, which the author remarks are *very rare in France*. As it does not seem ascertained when the alterations containing these windows took place, and as this form is almost universally adopted in our first specimens of pointed architecture, it is not improbable that France has occasionally borrowed that peculiarity from us, whilst we have more generally adopted her rose windows.

The church of St. Denis, which occupies the next chapter, was almost rebuilt, and dedicated in the year 1140; but afterwards underwent several alterations: but it does not seem very clear when these took place. However, we do not think

* This church was erected about the middle of the sixth century; and rebuilt by Morard in 990, almost in the state in which it now remains.

that Mr. Whittington antedates the appearance of the pointed arch in France, in ascribing to the work of Suger, (the chevet of St. Denis,) an antiquity prior to the middle of the twelfth century. He therefore exults at having established his hypothesis, that the pointed arch was known in France before it made its appearance in England.

When it is remembered that the works of Suger were all executed before the middle of the twelfth century, and that the chevet of St. Denis was indisputably finished in the year 1144, our belief that the English artists were prior to those of other nations in the use of the pointed arch, must be considerably shaken. No certain instance can be brought forward among the anterior or contemporary buildings of this country, in which the pointed arch was decidedly introduced. All authorities concur in fixing the reign of Henry II. (that is after the year 1154) as the earliest era of the introduction of the mixed style of round and pointed arches, which we see practised in Suger's works in France before that period. The first work in which the pointed arch decidedly occurs in this country (for the dubious instance of St. Cross, built in 1132—36, cannot be admitted by any one who wishes to proceed on sure grounds,) are the vaults of archbishop Roger, at York, begun in 1171; the vestibule of the temple church, built in 1184; the great western tower of Ely, finished in 1189; the choir at Canterbury, carried on between 1175 and 1180; and the two western towers of Durham, which are almost exactly in the same style as Suger's front at St. Denis, erected 1293. p. 111.

The author has, we doubt not, enumerated all the earliest specimens of the pointed arch which were known to him, but without making ourselves parties in this contention, we may adduce the earlier instance of the church of St. John at Devizes, the tower of which is supported on the eastern and western sides by semicircular arches, and on the northern and southern, by pointed ones. We believe all the antiquaries who have seen it conclude the arches to be coeval with each other, and with the other ancient parts of the building. In Mr. Britton's account of this church, he quotes the opinion of the Oxford Anglo-Saxon professor, who remarks, that in those parts 'I long ago recognised the magnificence of Roger of Sarum,' &c.* Now Roger, bishop of Salisbury, lived in the reign of Henry I. and we leave our readers to judge how near this strong probability approaches to certainty. In the western front of Lanthony, there is an instance of the intro-

* Britton's Architectural Antiquities, Part ix. page 4.

duction of the pointed arch, and in such a situation as renders it unlikely to have been a subsequent addition; the date of this part of the building is 1108. Perhaps on a more accurate examination of our parochial churches, other instances may occur to fix more decidedly the era of the pointed arch in England; and it is but just to admit that in some of the less celebrated churches of France, antiquities might be exposed which carry it back in that country to a period still more remote.

We shall pass over the fourth chapter which describes the cathedral of Notre Dame, (a church with few pretensions except in regard to its size,) and proceed to our remarks on the fifth, which is occupied in a description of two of the most beautiful Gothic structures in the world, the cathedral, and the church of St. Nicaise, at Rheims.

The west front of this elegant building forms a frontispiece to the work, and the reader will acknowledge how deservedly it is considered the finest specimen of pointed architecture in Europe. After having bestowed on it a merited commendation, the author adds,

‘That these praises may not be thought extravagant and unfounded, I will point out distinctly its beauties, and the causes of its superiority. The diminishing or pyramidal form is in itself more graceful, and it is certainly more congenial to the character of the Gothic style than the square fronts of our cathedrals. It has the advantage which is possessed too by some of ours, of having no mixture or confusion of design; but here how nobly has the invention and the taste of the architect displayed itself! He has surpassed every other front in richness, at the same time that he has excelled them in lightness; he has judiciously placed all his heavy magnificence below, and has gradually lightened and relieved his ornaments as they rise to the summit; the eye is delighted without being confused; every thing partakes of the pyramidal and spiral form, and the architecture is preserved as delicate and light as possible, as a contrast and relief to the sculpture.’ p. 127.

The author then proceeds to state the advantages it derives from its magnificent portal; contrasting with it the opposite manners of our cathedrals, whose western doors bear no proportion to the altitude of the front, or the magnificence of the windows.

‘In the surveying the cathedral of Rheims, there is, I think, nothing which the most scrupulous taste would wish altered, except the finish of the towers, which might perhaps have assumed a more spiral shape.’

In this respect we differ with the author, and think the objection lies against the crowding of the large marigold window into a pointed arch, which seems placed where it is for no reason whatever, and has much the appearance of an after-thought; not to mention, that its mode of union with the towers, at the springing of the arch, is ill defined, and, in the print, incomprehensible. We also dislike the two gigantic figures connected with the diminutive ones; and the heavy, and inharmonious resemblance of trees immediately above it. Notwithstanding these exceptions, we readily allow it to be the richest, and lightest, specimen of the style, which has ever met our observation.

We pass over the beautiful little structure of St. Nicaise, and hasten to the more interesting one of Amiens. This is particularly notorious, from the circumstance of its erection taking place at the same time as that of the cathedral of Salisbury, and Mr. Whittington from that coincidence draws a valuable comparison between these two cathedrals. The result of his observations is,

‘not that the French-built churches in the thirteenth, like ours of the succeeding century, but that they had before us added to the simple beauties of the former period many of the graces which were not adopted with us till the latter.’

The similarities between these two buildings are the arch struck from two centres, and including an equilateral triangle, the lancet window.

‘Pubeck marble pillars, encompassed by marble shafts, a little detached, and a posution of little columns of the same stone in the ornamental parts of the building.’

The dissimilarities consist in

‘the disposition of the church, (of Amiens) with the aisles to its transepts, its double aisles on each side of the choir, together with the beautiful semicircular colonnade at the end of it.’

The surprising loftiness of the cathedral, and especially the greater height of the pillars to the arches; but above all, the gorgeous display of statuary of the west front, and its magnificent and well-proportioned portal.

Another dissimilarity noticed by Mr. Whittington is the concealment of the arched buttresses, or bowers, in the roofs of the side aisles, as at Salisbury, Lincoln, the south transept of York, &c.; whilst at Amiens they are proudly exhibited on the exterior, and richly perforated. Had we not so many instances of the arched buttress being afterwards used orna-

mentally, we should have considered the concealment of these necessary props as a proof of greater refinement, and it is an anomalism in the progress of the arts, that they are otherwise.

A table of some of the comparative proportions of the cathedrals of Amiens and Salisbury, a description of the two edifices of the chapel of the palace, and that of the Virgin at St. Germain der Prez, with an account of, and critical animadversions on the Museum, under the conduct of M. Lehoir, close the body of the work. A 'note from the editors' follows, containing a well-deserved encomium on their deceased friend. We are not among those who regret that the author has 'confined his talents to a discussion of so limited and partial an interest, as the progress of Gothic architecture:' we rather congratulate the public on the acquisition of such a clear and dispassionate inquiry into our right of appropriating to ourselves the invention of this captivating style.

Mr. Whittington has proved that the churches of France excel ours in decorative magnificence, and that this peculiar characteristic prevailed in them long before our ecclesiastical structures afforded any examples of similar excellence. He has taken away something from the probability, that the pointed arch had its origin in England; and has almost proved that France is not indebted to us for her Gothic style. At the same time it does not follow that we have borrowed the pointed arch from her, though in all probability we have been mutually indebted to each other for many of its peculiarities. For the comfort of our antiquaries, it may peacefully retain the appellation of *English*, if applied to the general character of the style, as Mr. Whittington has proved a fundamental difference to exist between both the proportions and embellishments of French and British Gothic.

ART. III.—*The Refusal.* By the Author of the '*Tale of the Times*,' '*Infidel Father*,' &c. 3 vols. 12mo. Longman, 1810.

IT is long since it was proper to class novels among the light and trifling efforts of wayward fancy, or justifiable in critics to pass them over with unconcern as beneath the notice of their grave tribunal. A novel, now-a-days, is a serious lecture on the moral and religious duties of life; and, as such, deserves a place by the side of Plato or Socrates, rather than

of Longus, Heliodorus, or Achilles Tatius. It is a lengthened parable, a dramatic homily; and we have little doubt that if the framers of the thirty-nine articles, or of the ecclesiastical canons, had postponed their labours to the present period, they would have found sufficient cause to ordain at stated periods after morning service, the reading of certain chapters out of certain fashionable romances in lieu of the ordinary sermon.

On polemical questions what guide have we, so infallible, so all-sufficient, as the elegantly religious authoress of '*Cœlebs*?' Mrs. Prudentia Homespun follows indeed a humbler, but in our opinion, hardly less useful, course. Her lectures involve no disputed points of divinity. She neither attempts to reconcile the mysteries of the Incarnation, nor to explain away the devil and his angels. All her aim in respect of theology, is to write a good practical comment on certain passages in the sermon on the Mount; and since it is now the fashion (and an admirable fashion it is) to be so very good in all pursuits, whether of instruction or amusement, we shall not cloak, under any affectation of learned fastidiousness, our sincere opinion that in every street and square, 'From gay St. George to distant Marybone.' '*The Refusal*' may be read (if read attentively) with as much advantage as the most eloquent harangue of Barrow or Tillotson.

Adultery, in all its various forms, and under all the specious pretexts which can be devised to conceal or palliate its deformity, is the fashionable reigning vice, against which the artillery of Mrs. Prudentia is on this occasion principally directed. '*The Tale of the Times*,' one of the most affecting romances that we recollect to have ever read, was, as most of our readers will remember, founded on the same principle; and it may at first appear rather singular, that a lady should on two different occasions have chosen for her theme, a crime, the bare mention of which would have raised a blush on the cheeks of our grandmothers, and which even their grand-daughters are ashamed to talk of, except under softened appellations, or with the protection of circuitous innuendoes. However, as her avowed and manifest aim is to do good (if good can be done) among the higher ranks of society, and as no corruption is more prevalent among them, or more destructive of the peace, the honour, the virtue, of our age and country, we think her entirely justified from all false scruples of delicacy in the selection she has made of her subject, more especially as in the manner of treating it, she may lay claim to perfect originality of design.

Her former romance decried a young woman of virtuous

education, an excellent heart, and a good understanding, placed in circumstances which render her the object, and by the most natural and almost insensible degrees, the prey of the villainous arts of seduction. The present tale, if it falls short of the former in point of strong interest, is, we think, superior to it in the force and utility of the moral which it inculcates. 'Let him that standeth take heed lest he fall.'

Lord Avondel, the hero of the tale, is the very pattern and mirror of true nobility—generous, patriotic, inflexible in his integrity, unquestionable in his morality,

——'Not without ambition but without
The illness should attend it.'

In early life he forms an attachment for an object to all appearance the most deserving of it. His love is returned with equal ardour; and the impression made on his mind is that which no time or circumstances can ever efface. On the point of union, his intended bride suddenly writes to him her determination to break it off for ever. She assigns no reason for this extraordinary conduct; and when he seeks her to obtain an explanation, she is no longer to be seen or heard of. The world charitably attributes her flight to the consciousness of vice; and the earl, unable to assign to it any other motive, gives easy belief to the tale; his pride prevents him from making any further inquiries after her, whose rejection of him, was the most unconditional and explicit; he quits England, and in various situations in foreign countries, as the servant of the public, endeavours to lose the sense of misery in the hurry of business and in the labours of patriotism, courage, and humanity. He is subsequently appointed to the government of India, where his conduct excites such universal respect and admiration that he begins to be looked up to as the first man both in ability and virtue of his nation. Recalled by a minister who fears his influence, he lands again on his native soil, after an absence of twenty years, the same uncorrupted and incorruptible character that he had left it, not only unenriched, but impoverished in his private estate, weakened in health, though not shattered in constitution, believing himself a gloomy misanthrope, a hater of marriage and of women, an abhorrer of society, and of what is called the world; but being in fact only a man of disappointed ambition, and of disappointed love, too proud and upright to seek power at the expense of integrity, yet ambitious of power; covetous of fame even to excess, yet so high in his own estimation as to despise the very instruments whose applause is necessary to his happiness.

With these qualities joined to an exterior of person, deportment, and accomplishments, the most engaging that can be possessed by man, he becomes the object of love and almost of adoration to an inexperienced, simple, good girl, the heiress of an old intimate military acquaintance, whom he visits on his first arrival in England. Her passion is not very delicately, but with a soldier-like frankness, made known to him by his friend; but though his vanity is not a little flattered by the idolatry of one so young, and rich, and lovely, the remains of an unextinguished fire, and the fear of the world's construction of what they would be apt to term a convenient marriage, long deter him from yielding to such a proposal. At length, however, as his esteem for the real unassuming virtues of the lady increases, his scruples and repugnance to marriage are diminished, and he is at last persuaded into an union which, though entered into without any violent feelings of love on his part, promises to be more productive of lasting happiness to both parties than most of those matches to which the common consent of novelists seems to have exclusively and invariably assigned the portion of paradisaical felicity. About the same time his lordship is called, equally by the voice of his sovereign and of the nation, to recommence his career of politics, as an efficient member of the existing cabinet.

The reader will have perceived, that with all the earl's splendid qualities, both of the heart and mind, a great deal of his virtue is built on the dangerous superstructure of vanity, and an overweening self-confidence. The defects of his wedded Emily, are of a totally opposite cast. Excessive timidity, diffidence, and susceptibility of mind, are her leading characteristics; to such a degree, indeed, as to render her somewhat too insipid for the heroine of romance, though as a representation of real life, and for the sake of the moral, we have no objection whatever to make to the portrait. These, however, are qualities which render her very unfit for the companion of a cabinet minister, and frequently throw both herself and him into situations inconsistent with the high dignity of their station, and with that exaltation of decorous pre-eminence, which his ambition of public honour renders necessary. Her excessive admiration of him which first excited his vanity in her favour, becomes distasteful and irksome when it prompts a wish to make him more exclusively her own; and when at last she becomes a mother, her devoted attention to the cares and fears, the needless solicitudes as well as the real duties of her new situation insensibly widens

the breach in affection, which her lord has not yet learned to acknowledge even to his own conscience.

Under these unfavourable circumstances, accident throws him in the way of an Italian lady who had admired him in earlier days, had submitted to the disgrace of making him the first advances to the union which she desired, had been forced to submit to the disgrace, imagined greater, of his rejection, and who ultimately resolves, in compliance with the united dictates of love, revenge, and ambition, to work his downfall from the high pinnacle of virtue and self-esteem, and with it the destruction of his happiness as well as that of his offending wife.

The intrigues by which she advances step by step to the completion of this design, form the chief incident of the narrative. Vanity, as may be supposed, is the lurking principle upon which her engines are made to play, nor is she long unconscious of the effect they have produced, or of the promise which it affords of ultimate success.

The fall of the great Earl of Avondel, under these circumstances, is, we are persuaded, neither unnatural nor improbable. We only think that it did not require the investment of his Circe with attributes of exterior perfection so romantic as to be almost incredible, and which, if real, we should be loath to believe compatible with a total abandonment of every virtuous and honourable principle.

But, though the *mental* adultery is brought to its completion, and the misery of poor Emily made as intense as female tenderness perhaps can be brought to suffer, the intervention of a machinery (the improbability of which is not atoned by any usefulness to the main purposes of the story) prevents the actual commerce which alone the world calls criminal. The earl is restored to reason and virtue, and to the affection which he ought never to have forgotten for her whose soul during the period of his greatest estrangement was invariably bound to him alone. Of the catastrophe, or of the various events which lead to it, we shall, in justice to our readers, say no more; and we now close the volumes, with the most unqualified recommendation of them to all those on whom the serious admonitions of experience and kindness are calculated to have any lasting and beneficial effect.

ART. IV.—*A Grammar of the Latin Tongue, for the Use of Schools.* By J. Jones, *Author of the Greek Grammar.* Loudon, Mawman, 1810, pp. 167 p. 3s.

MR. JONES'S admirable Greek Grammar, which we noticed in a former number of the C. R. made us take up the present volume with a strong prepossession in its favour. In the Greek grammar of Mr. Jones, we found the work of a scholar, who had not merely compiled a book from the labours of his predecessors, but who had thrown some new light on an old and hackneyed subject, by the originality of his views, and who had formed the old matter, which he has in common with his predecessors, into such a luminous and easy method, as to render his grammar altogether one of the least perplexing and confused, and at the same time the most easy and intelligible to which the learner can have recourse. The present Latin grammar will, in every possible point of comparative excellence, be found at least, equal to the Greek. It is very clear, yet very erudite; and, without any ostentatious display of learning, it discovers a mind at once acute, comprehensive, and profound. To the learner one of its recommendations will be its brevity; but though brief, it contains more research than any Latin grammar, with which we are acquainted, in the same compass. Mr. Jones has very judiciously thrown into notes that portion of the matter which is of a more recondite kind, and is designed for scholars, or those who have made some progress in classical literature, and are capable of following the author in the close analogy, which he traces between the language of Greece and that of Rome.

In his preface, Mr. Jones makes a remark, in which we perfectly coincide. He says

‘that the more philosophically the principles of grammar are treated, the more intelligibly they will appear even to children; and to children perhaps more so than to men, as less biassed by erroneous associations, and less in need of intellectual vigour to counteract the force of prejudice. This, it is allowed, is not the case in other philosophical disquisitions: because the philosophy of matter and of mind lies in regions far beyond the perceptions of sense; whereas the philosophy of language is founded only on external objects, the structure of the vocal organs, and the great law of animated nature, the association of ideas, the operations of which all are able to comprehend.’

In exhibiting the declensions of the nouns, Mr. Jones places those cases together, which have similar terminations; as, for instance, the dative and ablative in the plural of all the

declensions, and in the singular of the second declension. Thus,

<i>Sing.</i>		<i>Plural.</i>	
N. V.	Honor, honour.	N. V. Ac.	Honōres.
G.	Honōris.	G.	Honōrum.
D.	Honōri.	D. Ab.	Honōribus.
AB.	Honōre.		
Ac.	Honorem.		

<i>Sing.</i>		<i>Plural.</i>	
N. V. Ac.	pecus, a flock.	N. V. Ac.	Pecōra.
G.	Pecōris.	G.	Pecōrum.
D.	Pecōri.	D. Ab.	Pecōribus.
Ab.	Pecōre.		

Some writers think that the Latin language, like the Greek, had no ablative case; and that the dative and ablative cases, which are universally alike in the plural, were the same in the singular. In the earliest period, when the Latin language had a closer approximation to the Greek, Scheidius thinks that the ancient Romans had no sixth case, but like the Greeks, made use of the third, with the aid of a præposition; and that, in course of time, this third case was divided into two, as it was coupled or not coupled with a præposition. In the second declension, the dative and the ablative cases, as they are called, have both the same terminations; nor had they formerly any difference in the third declension. Thus we find in Plautus

‘Hoc est mel melli dulci duleius.’

Plaut. Truc. 11. 4. 20.

‘Ubi æqua parti prodeant ad Tresviros.’

Pers. 1. 2. 20.

It appears, therefore, that the dative and ablative cases had formerly the same termination in that declension, where the difference is now most remarkable; and, if we consider the dative case, as generally denoting the object to which an action tends, and the ablative as the means of producing it, the association, which must necessarily exist in the mind between the two, are likely to have caused both cases to receive a similar termination; or, in other words, to have made one case suffice for both, as we actually find in the singular and plural of Greek nouns, and in the plural of Latin nouns, as well as the singular of nouns of the second declension.

‘Postea,’ says Scheid, ‘usu distingui cœpit una forma tertii casus in duas, pristinam tertii et novam sexti, atque illi tunc assignata est veluti propria, ut et erat antiquior Græcisque convenientior, terminatio i. Huic vero in nonnullis i, in aliis ple-

risque *e*. Jam vero in quartæ declinationis dativo non modo fructui, sed et fructu dixisse priscos multis exemplis probat Gellius IV. 16. Immo C. Cæsarem in Analogicis libris omnia istiusmodi sine *i* litera dicenda censuisse tradit. Similiter in quinta olim promiscue modo dici per diphthongum ex Græca forma, modo *die* per *e* longum dixere. Plautus *Mercat.* 1. 1. 4. *amatores qui aut nocti, aut die, aut soli, aut lunæ miserias narrant suas.* Ex his omnibus patet jam, ni fallor, manifeste sextum Latinorum fuisse primitus eundem tertio, qui tunc ut apud Græcos, præpositiones quoque recepit, &c. Scheid, Sanct. Min. 78.

In the declension of adjectives, Mr. Jones, as we think, very judiciously advises learners not to decline *together*, according to the common method, the masculine, feminine and neuter adjectives, which creates confusion and prevents them

* from seeing, in the adjectives thus varied, the exact models of their respective declensions. The proper way is first to trace an adjective from its masculine termination to the feminine or neuter, as it qualifies a feminine or neuter noun, and then to decline it agreeably to that declension which its termination points out. Thus, in *bonas fæminas*, we should begin with *bonus, bona*, and then follow up *bona* through the first declension to the accusative plural; N. *bona*; G. *bonæ*, &c. Thus also in *omnia*, we should say *omnis, omne*, and then add, N. V. AC. *omne*; G. *omnis*, &c.

'The personal and reflex pronouns,' says Mr. Jones, 'are derived from the Greek, *εγω, μοι, μοι, ego, mei, mihi*, which is but *μοι*, written as with an aspirate, *μοι*. In the two other pronouns, the labial or digamma, the antagonist of the aspirate has been adopted.—*τοι, tōi* or *tibi, tu* being *τυ*, the Doric of *συ*.—*Sui* is the Greek *ἑυ*, *s* being received in the room of the aspirate, and *sibi* is the digammated form of *soi*. The ablatives *me, te, se*, are *μοι, τοι, ὀι*, without the digamma; and hence the difference between the dative and the ablative of these pronouns. The accusatives *me, te, se*, ought to be *mē, tē, sē*, to correspond with *μῆ, τῆ, σῆ*, their respective originals. It is remarkable that the French have adopted the orthography of these words from the Greek, *moi, toi, soi*, while in the pronunciation of them it corresponds to the Latin *me, te, se*. *Nos* and *vos* are the Greek *ἡμεῖς*, and *σφῦς*, which are limited to the dual number.'

It is not a little curious to see Lennep. Etymol. L. G. 191, deriving the Greek *ἡμεῖς*, from the verb *ἄγω*.

'Est itaque,' says he, '*ἄγω*, et ejus loco pronunciatum *ἡμεῖς*, pp. qui agit unde eximie transit ad primam personam agentem denotandam.'

Those who like this *admirable* etymology, are welcome to the instruction it may afford with respect to the origin of

pronouns. But we are inclined to think that the names expressive of the first, second, and third persons, or of the persons speaking, spoken to, or spoken of, were invented before any word was coined to express agency in general, or in the abstract. The pronoun *ego*, whence the Lat. *ego*, is probably of eastern descent; though it may not have been immediately derived from the Hebrew *anoo*, or Syr *eno*. Scheid supposes that *iva* was in use among the most ancient Greeks; and we certainly trace the influence of *anoo*, *eno* or *iva* in the formation of *ivi*, *iv*, *nos*, &c.

Scheid thinks that all the letters and syllables, except the vowels, *a*, *e*, *i*, *o*, *u*, which are now found in the personal pronouns, and their cognate forms are the additions of a later age, and constitute no part of the essence of the pronoun. Thus he says that in the pronoun *ego*, the syllable *go*, and in *tu* and *is* the consonants *t* and *s*, do not belong to the radical letters of the word. And he adds that the syllables, *ste* *le* (or *lle*) *pse*, and *dem* in, *iste*, *ille*, *ipse*, *idem*, are also to be regarded as the contributions of a later age.

Mr. Jones's chapter on the verbs is brief and clear. It contains all that the learner need to commit to memory on the subject. Mr. Jones does not burthen his page with superfluous rules, nor perplex the mind with futile and frivolous remarks. The seventh chapter in the second part of this work, will furnish a very favourable specimen of our author's talents as a grammarian, and of the practical as well as speculative merits of the present publication. We shall therefore quote it at length, as we are persuaded there are few of our philological readers, who will not peruse it with satisfaction.

'In order to comprehend the nature and character of the Latin language, it is necessary to illustrate the analogies by which its nouns, adjectives, and verbs, are formed from each other, and which mark its derivation from the Greek tongue; and this I shall attempt briefly to do in this chapter.

'I. Nouns are derived from nouns, to express the country, or family to which a person belongs. Thus, from *Priamus* is derived *Priamides*, the son of *Priamus*; *Tros*, a man of Troy. A son named from his father, is a *Patronymic* noun; a man named from his country, is a *Gentile* noun.

'The patronymic names of males end in *des*, and are of the first declension; as *Æacus*, *Æacides*, gen. *da*, the son of *Æacus*. Those of females end in *ne*, *is*, *as*, the first being of the first declension, the other two of the third; as, *Nereus*, *Nerine*, gen. *es*, the daughter of *Nereus*; *Tyndarus*, *Tyndaris*, gen. *Tyndaridis*, the daughter of *Tyndarus*; *Troja*, *Troas*, gen. *adi*, a woman of Troy. These forms are borrowed from the Greek. The Latins

change the name of a place into an adjective, qualifying the common name understood; *Roma*, *Romanus*, a Roman; *Athenæ*, *Atheniensis*, an Athenian; *Siculus*, a Sicilian man; *Siculis*, a Sicilian woman.

' A noun is derived from other nouns, to diminish the sense; as, *liber* a book; *libellus*, a little book; *puer*, a boy; *puerulus*, *puellus*, or *puellulus*; *charta*, a paper; *chartula*, a little paper; *opus*, *opusculum*, a little work; *rete*, a net; *reticulum*, a little net. These are called diminutives, and they generally retain the gender of their primitives.

' II. Nouns are derived from adjectives; as *pius*, *pietas*, piety; *bonus*, *bonitas*, goodness; *facilis*, easy to be done; *facilitas*, facility; also *facultas*, the power by which a thing is done; and *difficultas*, or *difficultas*, that which cannot be easily done; *multus*, *multitudo*; *plenus*, *plenitudo*; *consuetus*, *consuetudo*; *altus*, *altitudo*. These, as expressive of qualities separated from the things in which they exist, are abstract nouns; they are uniformly feminine, and those derived from adjectives are *o inis*.

Adjectives in the neuter termination are used as nouns; as, *bonum*, good; *malum*, evil. In some instances, adjectives in the masculine or feminine are used as nouns; *inferi*, those below *i. e.* the infernal gods; *superi*, those above, *i. e.* the gods above; *patria*, a country; *oriens*, the rising, *i. e.* the rising sun, or the part where the sun rises, the east; *occidens*, the west. In these, and such instances, the noun is understood, *patria terra*, the native land; *superi dei*, *inferi manes*.

' Nouns are derived from present participles; *sciens*, knowing; *scientia*, knowledge; *diligens*, *diligentia*, diligence; *docens*, *doctrina*, learning; from the future in *rus*, in the feminine termination; *naturus* about to be born; *natura*, that which causes to be born, *i. e.* nature; *mensurus*, about to measure *mensura*, a thing to measure by; and finally, from the neuter of the perfect participle, *dictus*, spoken; *dictum*, a thing spoken; *factus*, made; *factum*, a thing made, a deed; *eventus*, come to pass; *eventum*, a thing come to pass, event.

' III. Nouns are derived from verbs,—First to express the agent or the person who acts; as, *amo*, *amator*, a lover; *moneo*, *monitor*, an adviser; *rego*, *rector*, a ruler; *audio*, *auditor*, a hearer, a disciple. The name of the agent also ends sometimes in *ex*; as, *judico*, I judge; *judex*, *reis*, the person that judges; *conjux* or *conjux*, a man or woman joined, from *conjungo*; *rex*, a man that rules, from *rego*; *remex*, a man that rows, from *remigo*.

' Secondly, to express the action of the verb abstractedly considered, or the effect of that action. These are generally formed by changing *um* of the supine or *us* of the perfect into *io*.

' *Lego*, *lectum*, *lectio*—*instituo*, *institutum*, *institutio*—*contemplor*, *contemplatus*, *contemplatio*—*nascor*, *natus*, *natio*, the thing brought forth, brood, nation.

' Some of these verbal nouns are borrowed from the present

tense : *opinor*, I think ; *opinio*, the effect of thought, opinion ; *lego*, I choose ; *legio*, a body of men chosen, legion.

' Thirdly, to express the power, habit, or the sensation which arises from the action. These are all the same with the perfect participle in each conjugation.

' *Odoror*, I smell ; *odoratus*, smell, or the sense of smelling ; *moneo*, advise ; *monitus*, advice, or the habit of advising ; *tango*, touch ; *tactus*, the touch ; *sentio*, feel ; *sensus*, the sense.

' These and such other nouns class under the fourth declension. But nouns thus formed have many of them a double termination :

' *Obsideo*, I besiege ; *obsidio*, or *obsidium*, a siege ; *colluo*, I wash together ; *colluvies* and *colluvio*, things washed together, filth ; *compago*, I fasten together ; *compages*, and *campago*, a joint ; *eventus* and *eventum*.

' ADJECTIVES, being qualities of things are naturally derived from the nouns which express those things.

' Consul consularis, consular.

populus popularis, popular.

civis civilis, civil.

servus servilis, servile.

humus humilis, humble.

campus campestris, belonging to the plain.

sylva sylvestris, sylvan.

ferrum ferreus, of iron.

aurum aureus, golden.

nix nivalis nivarius nivosus, snowy.

necesse necessarius, necessary.

nefas nefarius, or nefastus, impious.

homo humanus, human.

viper viperinus, of a viper.

pecunia pecuniosus, fond of money.

religio religiosus, devoted to religion, superstitious.

forum forensis, belonging to the forum.

domus domesticus, domestic.

nauta nauticus, naval.

mare maritimus, maritime.

' Adjectives are derived from verbs.

' Facilis, easy to be done, from *facio*, to do.

docilis, teachable,

doceo.

utilis, useful,

utor.

flebilis, lamentable,

fleo.

mobilis, fickle,

moveo.

volubilis, voluble,

volvo.

avidus, dry,

areo.

candidus, white,

candeo.

calidus, hot,

calleo.

*Participles are verbal adjectives; but though they have the form of adjectives, they retain in part the meaning of the verb. Many participles, however, both present and perfect, become adjectives in sense, as well as in termination; as, *diligens*, diligent; *argutus*, acute; *dissolutus*, dissolute; *doctus*, learned; *altus* (*altus*), high.

*Verbal adjectives are often like verbs compounded of prepositions; as *assiduus*, *infidus*, *consuetus*, *expers*. Many adjectives are immediately borrowed from the Greek; as, *λασος*, *lævis*, smooth; *κριτικός*, *criticus*; *κληρικός*, *clericus*; *στεῖρος*, *sterilis*, barren; *παῖς*, *parvus*; *μέγας*, *magnus*; *ἐξίλαω*, to drive out; *ἐξὺς*, banished.

*Finally, some adjectives in *x* are derived from verbs; as, *vivax*, that which lives long, from *vivo*; *tenax*, tenacious, from *teneo*; *velox*, swift, from *volo*, to fly; *rapax*, rapacious, from *rapio*.

*Though numerous classes of nouns are derived from verbs, yet all verbs either immediately or remotely originated in nouns; and the more ancient any language is, the more easy it is to trace them to their origin.

*The compound verbs, which excel even the Greek in multiplicity and variety, are all of Latin growth; but the simple verbs may be traced chiefly to Greece, and in some instances to the Asiatic languages, where they exist not as verbs, but as nouns. It is worth while to specify a few examples of this kind, but it is first necessary to state some of those general principles which influenced the Latin in its derivation from the Greek.

'1. All the vowel sounds are so fluctuating, that no attention can be paid to them in tracing the origin of a word.

'2. Consonants produced by the same organs are often interchanged one for another, so that the labials *p, b, v, f, φ*, are only one letter in an etymological view. The dentals *t, d, s, θ, ζ, n*, are but another, while the gutturals *k, g, γ, χ, c, q*, form only a third letter.

'3. The liquids *m, n, l, r*, not only are often interchanged, but they contribute to disguise a word by changing their situation, or by combining with one of the radical consonants. Thus *n* is adventitious whenever it is found united with a guttural or a dental; as, *δένος*, *densus*; *μέγας*, *magnus*; *ζυγόν*, *jungo*; *πηγών*, *pango*; *θνήσκω*, *tango*. In some instances, however, the *d* is adventitious; as, *κατέω*, from *cano*; *τένω*, from *tendo*.

*The letters *d, ζ, l, n*, often take the place of each other; as, *λύμφο*, *νύμφη*; *Ὀδυσσεύς*, *Ulysses*; *πνεύμα*, *pneuma*, or *pulmo*; *ὀλεώ*, to smell, *oleo*, and also *glo*.

**M* is adventitious before *b, p, or φ*; as, *κύβω*, *cumbo*; *κorymbos*, *κορυμβός*, the top, *corymbus*, berries growing on the top. The Hebrew *קנה* *naaph*, in Greek, is *νύμφη*, *νύμφος*, *νύμφευ*; in Latin *nubo*.

*The liquid *r*, from its vibratory sound, often changes its position; as, *ῥέπω*, *repo*; *ῥάπτεω*, *rapio*; *ῥάπτεμα*, *rapax*.

'4. In the oriental languages, gutturals abounded, which like other consonants, contained in themselves the vowel necessary to their pronunciation. But it is the tendency of every guttural,

when become habitual, to soften down in the rapidity of utterance into a mere aspirate, till it at length vanishes. Thus *cornu* has degenerated into *horn*, and *χρῆμος* into *humus*, earth; and into *homo*, a creature of earth, man. So, in the Greek, the oriental *khaan*, a king, became *ανασσειν*, to reign, which Homer pronounced *φανασσειν*.

This leads me to remark, that the aspirate, instead of vanishing was changed into a labial letter, *w*, *v*, *b*, *f*, or *φ*; and this substitution of a labial for the guttural or an aspirate, is the origin of the much disputed DIGAMMA. This digamma prevailed in the age of Homer, when the language was chiefly oral. But his poems, as being *written*, preserved the guttural or aspirate, the true original character; which, being studied, caused the aspirate to prevail in time over the digamma; and thus it restored the language to its primitive purity. But the Latin having flowed from the Greek at an early age, when the caprice of oral sounds spread uncontrolled by written letters, and having no monument of genius like the *Illiad* and *Odyssey* to correct that caprice, as was the case in Greece, adopted the digamma, and thus separated by a broad line of distinction from the parent tongue.

It is necessary to illustrate this position by a few examples. The digamma,* for the aspirate, takes place in the beginning of words; as, *ισπῆρα*, *vespera*, evening; *οἶκος*, a house, *vicius*, a village, *focus*, a hearth; and *φορεο*, to nourish; *οἶνος*, *vinum*, vine; *ῥῆγω*, or *ῖγω*, *frango*; *ῥῆγος*, green, *floreo*; *ἱστία*, *Vesta*; *ἰς*, *vis*, force; *ἰν*, *vena*, veins; *ἰδω*, *video*, or *viso*; *ῥωκο*, *voceo*.

It also takes place in the middle of words; *ᾠον*, an egg, *ovum*; *ᾠον*, *arvum*, an age; *οἰς*, a sheep, *ovis*; *ᾠονον*, *arvum*; *ῥεω*, *ferveo*; *ῥωλον*, *volvo*; *ῥωο*, *bibo*; *ῥεω*, *vivo*; *λυο*, *seluo*, *solvo*. Latin words on this principle may be traced beyond the Greek to the Asiatic tongues. Thus in Arabic, *hareeph*, from the triliteral *ه ر ف* *herph*, means lettered, skilful, crafty, and gave birth to the Latin *verbum*, *vafer*, *faber*. The same Arabic word also means the extremity, or any prominent part of the body, as the middle finger, or *natura viri*; and hence *terpa* and *verpus*. The

* The following lines on the Æolic Digamma are from Terentianus.

Nominum multa inchoata literis vocalibus
 Æolicus usus vertit, et digammon præficit.
 Æolica dialectos autem mista ferme est Italæ,
 Hesperon quum dico Græce, Vesperum cognominat;
 Estia sic Vesta facta; Vestis Esthes dicitur:
 Hina quem Græce vocamus, Vim jubet me dicere:
 Ear est multis in usu, et magis poeticeum est;
 Er enim nativa vox est; ille Ver hoc dictitat.
 Quos Homerus dixit Enetous, ille Venetos autumat:
 Et Viola flos nuncupatur, quem Græci vocant Ion:
 Et Iolaos, ille Violens: crede Marco Tullio:
 Quamque Itun vocant Achæi, hanc vitem gens Æoli,
 Plura Sappho comprobavit, Æoles et cæteri.

Hebrew חָבַח, *huco*, to strike out, produced *ico*, *icire*, to strike; *vinco*, to conquer; and *acuo*, to sharpen, i. e. to make a thing fit for cutting; hence also *acus*, a needle, from its sharp point; *acer*, keen: *acetum*, vinegar, as being sharp to the taste.

* 5. For the digamma or labial, the Latin tongue has adopted the letter *s* in many of those words which have an aspirate in the Greek; as, *ὑπερ*, *super*; *ὑπο*, *sub*; *ὑπερβιος*, *superbus*, proud; *ῥις*, *sus*, a sow; *σῦμι*, *sum*; *ἅλς*, *sal*, salt; *ἄλλομαι*, *salio*; *ἑρπο*, *serpo*; *ἰζω*, *sedeo*, *oleo*, *soleo*; *ἰλη*, *sylva*; *ἅμν*, a hook, *sumo*; *ὄν*, *gui*; *σλχος*, *sulcus*, a furrow.

* This analogy led to prefix *s* to a consonant; *γραφω*, *scribo*; *πτερυγ*, a heel, *sperno*; *γλυφω*, *scalpo*, or *sculpo*.

* I shall now specify a few instances of Latin verbs having originated in Greek or in oriental nouns; and here a number will appear to grow from the same radical, as a cluster of grapes from the same stem: *μνος*, anger, strength, essence. Hence *mens*, mind, *memini*, I call to mind; *moveo*, put in mind; *manes*, spirits, this being the essential part of man; and as it is this which constitutes life, hence *maneo*, to exist; and as it forms the strength of the human body, hence *manus*, the hand, or force. Hence, too, *minor*, to menace. From *μαντις*, a prophet, a teacher of lies, which was the true character of a pagan priest, came *mentior*, to falsify.

* In Arabic, *ام*, *am*, is mother; hence *amo*, is *amigo*, mother I,—I have the feelings of a mother, i. e. love; hence also *amicus*, one who loves, a friend; *amicitia*, friendship; *inimicitia*, enmities.

* In Hebrew, *שפ* *spee* is a lip; hence *spuo*, the action of the lips in throwing out of the mouth. From the same root is *סאב*, *saab* and *sapio*, to take in with the lips, to sup. The effect of that is, to relish; hence it means to be wise. In Persian, *leb* is lip; hence the Greek *λεβω*, to take with the lips, and in general, to receive. And this in Latin exists in the form of *lambo*, to lick, or to sup. The trilateral *shurb* of the same language is the parent of *shirab* wine, or the juice of any thing; hence the Latin *sorbeo*, and our shrub or syrup. From *כפ* *caph*, the hand, came the Greek *καπη*, a handle. The action of the hand is twofold, as it imparts or receives: in the latter sense came the Gothic *gif* or *give*, and in the former *capio*. To take in hand is to begin a thing; hence also *capio*.

* In Shanscrit, *raak* is speech; hence *roco*, to use articulate sound, and *ragio*, to make a sound inarticulate. The Indian root *la*, to bring, has produced the obsolete *lao*, *latum*, the adopted supine of *feru*. There are, however, many verbs which owe their origin to pure Latin nouns; as, *finio*, *sepio*, *cæcutio*, to be blind; *inceptio*, to be foolish, from *finis*, *æpes*, *cæcus*, blind; *inceptia*, trifles.

* Verbs are often derived from other verbs; as, *clamo*, *clamito*, to cry much; *ago*, *agito*, to drive; *tracho*, *tracto*, to handle;

venio, ventito, to frequent. These, as increasing the signification of the primitive verbs, are called frequentative verbs.

There are others derived from the supine in *u* by adding *rio*; *partu, parturio*, to teem; *esu, esurio*, to be hungry. These, as implying desire, are called desideratives.

Finally, some verbs expressing diminution or endearment, end in *llo*; as, *canto, cantillo*; *sorbeo, sorbillo*.

In the above extract we have a few instances of the sagacity which Mr. Jones displays in tracing etymologies; and this sagacity, which is constantly under the direction of good sense, would appear still more striking if we were to compare some of his etymological researches with similar attempts, even by some of the scholars of the school of Hemsterhuis.

Mr. Jones derives *sperno* from *πτερον*, a heel; and we think with much probability, as the use of that member of the body is likely to have been employed as the outward and visible expression of contempt in the language of gesture, which must, at least in many instances, have preceded that of articulate sounds. But the editor of Lennep says,

'Sperno pro sperino, ut cerno pro cerino, &c. cogn. σπινω. Ita. pp. sperni dicitur quod per viam spargetur.'

Mr. Jones derives *sapio* from the Hebrew *saab*, to take in with the lips, or to sip, and hence by the analogy between a corporeal act and an intellectual, transferred to signify the imbibition of ideas, or the being wise. But Lennep, the disciple of the great Hemsterhuis, for great he certainly was, says Lat. *SAPO dictum videri possit a solvendis, dissolvendisque sordibus, verbum SAPIO autem, quasi particulas rei solutas gustu percipio*. In tracing etymologies, it seems particularly necessary to attend to this consideration, that words could on their first invention, or aboriginal use, have had only one particular signification, from which the subsequent multiplicity of senses, which is so observable in many words, has been deduced either by analogy, which may be termed one of the great formative powers of language, or by the association of ideas, one of the leading principles which govern the mental operations of man, and which is itself in some measure under the controul of analogy, or fixed in many of its habitudes by the resemblances of things. The one particular, aboriginal sense of any word, when it can be traced, is usually found to originate in some material form or object of sense. Hence, nouns appear to be the first, or rather only essential part of speech, as the rest, not excepting the verbs, seem the

derivatives of nouns, and to have owed their early birth to that parent stock.

We think that Mr. Jones's derivation of the verb *amo*, from the Arabic *am*, a mother, which is much more probable than that of Lennep and Scheid, from ἀμᾶν ἀμῶ, *attrahendo adducere, admovere*, or *segetem comprehensam falce manuali demetere*, and hence transferred to signify *complecti ulnis*, &c. The verb expressive of the act of loving, is certainly much more likely, according to the common operations of analogy and association, to have owed its origin to the name indicative of *mother*, implying the idea of nurturing the infant at her bosom, and fondling it in her arms, with all the sensations which maternal tenderness inspires, than to the act of cutting down corn with a sickle in a field. We discover much more of what we may call the philosophy of etymological research in the derivation of Mr. Jones, than of the disciples of Hemsterhuis.

In his chapter on the conjugation and composition of verbs, Mr. Jones has subjoined numerous instances of Latin verbs derived from the Greek, in most of which he appears to display equal sagacity and good sense. Mr. Jones derives *torqueo*, at which Scheid boggles with true German *hebetude*, from τρῶχω, to whirl, by transposing ε. *Fulgeo*, which Scheid seems content to derive from ἄλω, Φόλω, 'pp. *traho, spec. splendorem, caudamve lucentem*,' Mr. Jones, with much less circuition and much more probability, brings from φλέγω, to blaze, by the transposition of λ. On the verb *turgeo*, Scheid says,

'An a τυρρημαί, quia equis insidentes turmae cæteris copiis celsiores apparebant, aut cristas etiam altiores gerebant?'

Mr. Jones says that

'*turgeo* degenerated from the obsolete *ταρᾶναι*, or *ταρᾶσθαι*, and hence its primary sense must have been to be agitated, or to swell with anger.'

Part of what Scheid says in the etymology of *turgeo*, appears to us to be mere nonsense; though we do not in this instance entirely coincide with Mr. Jones. *Turgeo* seems to owe its origin to *τρῆνω* *cogo* *coagulo*; whence *τυρᾶναι*. The primary sense is that of making butter or cheese by agitation, or coagulation. The tumid commotion which the milk undergoes during this process, is transferred by analogy to represent the state of the bosom under the influence of anger or of any violent sensation.

In the syntax which we find in this grammar, we have no

occasion to complain that the author is either prolix or obscure in his rules. In the chapter entitled the 'Syntax of Prepositions,' we wish that the learned writer had enlarged a little more on the etymons, or primary sense of these abbreviations. Of '*palam*, open, exposed,' the author indicates the origin in *παλαμ*, the open hand, which is certainly a much more probable source than that of the German critic, who says,

'*PALAM*, i. e. accusativus sing, absolute adhibitus, repetendusque a nomine *pala*, *παλη*, i. e. *excussio*, pro palatio, atque adeo expositio: unde *palam*, pro *κατὰ πάλῃ*, &c.

It is now time to conclude our notice of this work, in which Mr. Jones has certainly evinced not less learning, nor less judgment than in his Greek Grammar; and as the Latin language is much more universally studied than the Greek, he may be said to have produced a book of more general utility. We are not acquainted with any grammar, which we can with more confidence recommend to the learners of the Latin tongue, as brief, easy, and perspicuous; and even those who are already proficient in the literature of Rome, will find it very useful for occasional reference and consultation.

ART. V.—*Philemon, or the Progress of Virtue; a Poem in two Volumes.* By William Laurence Brown, D. D. 'Principal of Marischal College and University, Aberdeen.' Edinburgh, Oliphant and Co. 1809, foolscap, 8vo. pp. 520.

THE poem before us undoubtedly possesses the recommendation of a novelty of design, it is neither epic, nor didactic, and is consequently not to be tried by the rules of criticism applicable to those species of composition. Our author distinguishes it by the appellations of a 'Biographical Poem,' or a 'Poetical Essay,' and as in this case there are no rules to which the critic has a right to exact a compliance, except those, which are universally applicable to poetry, we are ready to adopt our author's criterion of excellence; that if the poetry pleases and affects us, the end is attained. We still however reserve the right of entering our protest, if we are pleased and affected in parts, but not equally so by the whole, for should this be the event, a minor end will be the only end that has been obtained.

Dr. Brown has evidently a higher praise than that of a man of genius, that, if we can judge of the heart by the offspring of the mind, of a worthy and amiable man; this, we may be told, should disarm criticism: we are convinced however, that where criticism is fair and liberal, as we hope it is here, our author would rather challenge the inquiry than shrink from its tribunal.

It has been the poet's intention to portray the life of a virtuous man, from his childhood to the termination of his earthly career; and to trace the gradual progress of virtue, from the time, when by good instruction its seeds were sown in the young mind, to that time, when its efforts may be supposed to have met with their full success, by forming a perfect character, as far at least as humanity will admit of that perfection. Philemon, who is the character thus to be depicted, is born in the minister's house in a secluded village in Scotland, the surrounding scenery, which is described with some spirit and freedom, is such as that in which young Edwin took delight in Dr. Beattie's *Minstrel*. It was the minstrel indeed, we are told, that first suggested the idea of the present poem to the author, who, though not claiming the genius of Beattie, has wished to avoid one of his deficiencies, as observed by Gray, that of admitting too few incidents into his poem. From the birth of Philemon we are advanced to his education, or rather the rudiments of it, at the village-school. But to those who recollect the village school in Goldsmith's beautiful poem of '*The Deserted Village*,' the present description will have few charms. Rogers has been the only successful imitator of Goldsmith. Dr. Brown, however, has not been a professed imitator, so that his failure is less. Of all the studies in which this child is engaged, that of the Bible forms his greatest delight; by which we are more than convinced, that the southern Britons are no judges of what sort of an animal a young Caledonian is, farther than that he resembles ourselves in the possession of all the members enumerated in the *Almanack*; for had Philemon been born on this side of the *Tweed*, we should have contended, that the style alone of the Bible, renders it a very uninteresting story-book to a young boy, and it is impossible that this boy could at his age admire it as any thing but a story-book. The following are some of the passages that excite his feelings and sympathies:

'He deems that Esau suffers more than due,
Stript of his birth-right, and his blessing too;
And thinks it hard that Jacob still should meet
Success and favour rising from deceit.' p. 17.

' Next his affections cling to tender Ruth,
Sweet emblem of simplicity and truth,
Heaven pious Boaz binds thy nuptial tie,
And blesses poor Naome e'er she die.' p. 18.

In the lines on the Author of our religion, in which he is described as coming to the earth surrounded by all those virtues personified, which are enforced in his dispensation, we are presented with some very respectable poetry; but surely Dr. B. does not mean us to suppose, that a boy 'in childhood,' (which word is prefixed to this book as its argument) saw this occurrence in the light here described. From the Heathen writers of antiquity also our literary Tiro derives much gratification, the characters which he most admires do much credit to his heart, but they are not the daring and the enterprising, which are the characters that boys, aye, and very good boys too, more generally admire. In modern history, however, he is roused to enthusiasm by the oppressions of Edward I. We present our readers with this burst of his patriotism.

' Now, with indignant eye, the youth surveys
The direful scenes his native soil displays;
See conquest stalks along the ravaged fields,
Her fetters rattles, and her faulchion wields,
While outraged Scotia is condemn'd to mourn
Her sceptre broken, and her laurels torn:
See glorious Wallace grasps th' avenging steel,
Resolved to perish, or restore her weal;
Beneath his potent buckler she respires,
Revives her courage, and relumes her fires,
Joys in her son, and hails the coming day
That Edward's triumph in the dust shall lay.
The hero's soul informs Philemon's breast,
He spurns oppression, and bewails th' oppress,
He mourns his favourite champion's ruthless fate,
He swears to Edward unrelenting hate,
He bids war's clang from hill to hill extend,
And righteous vengeance from the clouds descend!
Soon is th' atonement made at Bannock-burn,
Soon Scotia's arms hail victory's return,
The shade of Wallace hovering o'er the fight,
Fires every Scot, and strings his arm with might;
'Till flying Edward knows 'tis heaven's decree
That Caledonia ever shall be free.' p. 33, 4.

Many of the last lines of this extract are spirited and energetic, and we take this opportunity of thanking Dr. Brown for not strengthening by his example the use of strange and

anomalous metres, which are perhaps even more frequent among his countrymen than our own, but for shewing his attachment to the English couplet. In poetry, the most approved of the ancients, and Pope, Parnell, and Milton among the moderns, are those to which our youth is most attached. At the end of the second book an episode is introduced to instance the charitable heart of the boy. The story is prettily told of a young woman with two children, who had married for love, and lost her husband, who was shipwrecked and drowned; the denouement proves her to be the cousin of Philemon.

'Twas thus Philemon's gen'rous nature grew,
 Disclosing every bud of fairest hue;
 Heav'n gave the soil, where virtue finds its root,
 Attentive culture taught the plant to shoot;
 Luxuriance pruned, the flow'ring gems secured,
 And bade them bare the fruit which time matured.' p.56.

In the third book a supernatural agency is first introduced by the personification of Philemon's good genius, under the name of Ithuriel; to this we strongly object, nor are our objections removed by our author's apology for it in his preface; for to whatever extent divine grace may operate in the human mind, it will be found that to attribute all good actions to the immediate intervention of Providence, will rather tend to deaden than awaken practical morality, as many may wait for a manifest intervention, which they probably will never feel, who otherwise might have proved its operations by practice, without referring those operations to any other cause than that of a good and religious education. If, however, this spirit is introduced here, merely as a god or goddess in Homer, we still strenuously object, for if Dr. B. sticks to the old critical canon, that a superior agent is not to be introduced, where a human one is sufficient for the purpose to be effected; he conceives virtue scarce attainable by man alone, with the ordinary operations of God in his mind, and thus at once destroys the practical morality of his poem. For if it is necessary to employ this superior agency for one, others will think it lost time to follow the same pursuit, without the same advantages. But, though we disapprove of the intervention of Ithuriel, his advice to his élève may be read with advantage and pleasure; and we are sorry it is our duty to point out to the author one passage in it, where he has rather indulged in Swift's figure of the bathos; we wish the four first lines could discard their companions.

'Mad dissipation, cloth'd in friendship's guise,
Steals on the heart, and gains it by surprize;
Lured by the specious form, unguarded youth
Admits her maxims as the voice of truth,
'Takes her for guide, and while she walks before
Proceeds to knock at guilty pleasures' door.
Her porter opens with satanic-leer,' &c. p. 64.

Dissipation is here, we allow, not improperly, but rather undignifiedly, made to perform the office of a rascally procuress. Philemon is removed to the university of St. Andrew's, the alma mater of many celebrated men, and Dr. Brown indulges in some reflections on the violent spirit of the reformists in Scotland, which has desolated the Gothic fabrics in that country more than any other; St. Andrew's itself is a most melancholy instance of the fact. Here too our author touched with the admonitus locorum breaks forth in an address to this, the seat of his own early instruction, and as no feelings are more adapted to call forth poetry than these, we will enable our readers to decide, and we think their decision will be favourable, on his merits in a field, which has been so highly cultivated by the author of the Pleasures of Memory.

'To thee, Andrèa, when my fancy flies,
What forms of pleasing recollection rise,
Sweet recollection of the dawning day,
When hope her flow'rets strew'd along the way,
Each splendid image of delight supplied,
And promised bliss, experience has denied;
When fraud, suspicion, artifice, unknown,
I saw the hearts of others in my own;
'My only fear a rival's brighter powers,
My only task to gather classic flowers.' p. 79.

Bright were the names, that once adorn'd her sphere,
Bright stars in her horizon still appear.

* * * *

Buchanan here renew'd true learning's light,
Train'd artless genius to direct his flight,
Cleared Study's paths, and led the youthful mind
Along the course, that Nature had designed. p. 80.

Our limits will not allow us to commemorate the other worthies of this University, to whom a handsome tribute is paid. We must return to Philemon, who is now settled at this seat of learning, where we are sorry to say he has a vision of the palace of reason, by whom he is handsomely received. The introduction of this seems unnecessary, the execution of it has little in it that either deserves praise or censure. Of the

associates of Philemon two become interwoven in the story ; Eugenio, whose character is that of an open, free, and rather thoughtless young man, and Vulpellus a designing hypocrite, with a fair exterior. One of the heavenly monitors advises Philemon to reject the former, lest he should learn to palliate vices by the name of levities, while his heart remains unoccupied ; Vulpellus insinuates himself into the vacant place, his villanies are soon detected, and the former intercourse between Eugenio and Philemon renewed, on the basis of virtue. We will omit the remainder of his academical career, in part of which he occupied himself with theological studies, and at the same time an attachment is forming imperceptibly between him and a female of the name of Clara. The seventh book of the ten, into which the work is divided, is partly allegorical ; there is likewise a conversation carried on between Philemon and a being called ' Charity,' or ' Love,'

' On earth my name is Charity, above
Th' angelic choir delight to hail me Love.'

We do not exactly comprehend, whether we are to understand this personage as one of the dramatis personæ, on the stage at present, or whether as the ghost was only to be seen in the mind of Macbeth, so this is to be considered as a mere creature of the imagination of Philemon.

From the university, Philemon accompanies his friend Eugenio on a continental tour ; many of the scenes described in this tour have come under the author's own observation, and those places, of which he has not been an eye-witness, he has rarely dwelt on. In the passage of the two young men through England, Dr. Brown has risked the accusation, before the Critic's court in Scotland, of want of nationality, in the following lines :

' Philemon most admires the southern heart,
Remote from vile deceit, and servile art,
Friendly, tho' blunt, obliging, yet sincere,
Devoid of flattery or suspicious fear.
And in its form describes a nobler grace
Than marks the prudence of his native race.' *p. 1. vol. 2.*

We thank him cordially for his candour and liberality. The descriptions of natural scenery are numerous and varied, perhaps they are drawn with the greatest success in Switzerland, which are some of those scenes, we doubt not, that Dr. Brown has himself visited. That our readers may ascertain the author's pretensions to the praise of descriptive poetry, we

have selected one of the most striking and extraordinary spots on the continent, we mean, the celebrated Mount-Blanc, in Switzerland, for a trial of the poet's powers.

' At once Mount Blanc his awful glory shews—
His hoary head the firmament defies;
Below his breast the forked lightning flies,
Before him every mountain fades, his seat
Tow'rs o'er their heads, diminish'd at his feet,
Old as the world a shining mantle hides
His shoulders, and descends along his sides;
The sun, when cancer all his rage awakes,
Here darts his fires, and no impression makes,
His flames are quench'd amidst th' abyss of snow;
As iron ceases in the wave to glow.

'Tis evening, day's declining orb retires
From all the summits of inferior spires,
Still on Mount Blanc it flames, to purple bright
Transforming all his garb of spotless white.' *p. 63. vol. 2.*

There will be many who will think this passage too fanciful, it is certainly however by no means unpoetical. The friends continue their tour through Italy, and from Italy proceed northwards to Paris, where Philemon's morals are a little tainted. Ithuriel however strengthens them, and displays to him an evil demon, by whose miseries he is terrified, and repents.

On his return from the continent he becomes a village-pastor, is united to Clara, and has every promise of a happy life; his cares are chiefly confined to his ministerial occupations, the description of which is spun out to an unreasonable length. These occupations are interrupted by the discordant strife of his country at the time of the rebellion; at the battle of Culloden he is described as distinguishing himself in a style, which would have led us to have given him credit for the taste of other joys in his youthful studies. We were in hopes that when our pastor had been settled in his cure, he would have lived very happy afterwards, and it is impossible to conceal the fact, that he is now become, like many other benefited clergy, rather a tiresome acquaintance. It is necessary, however, that his virtue should undergo farther trials, which induces our author to put him in prison, for sheltering a rebel in distress, the information of which is conveyed by Vulpellus.

It does not much matter, whether this new incident is purloined from the 'Vicar of Wakefield,' or 'Jonathan Wild,' to which latter character, however, Vulpellus is a mere candle-snuffer. We believe that the more exact transcript of the

story will be found in the Vicar of Wakefield, as we have in both, the additional circumstances of an attempt at rescue by the parishioners, with their pastor's prohibition. In the succeeding sufferings of this good man, Job is his only parallel, and the want of probability, together with the super-human excellence of Philemon, renders this last book, which we vainly hoped to find the most interesting, nearly the least so in the poem.

What can possibly be tamer than these two lines which announce his death, after a prayer to the Almighty to receive his soul?

‘He says, reclines his head, and shuts his eyes,
Soars with Ithuriel, and obtains the prize.’

The graves of Philemon and Vulpellus are near to each other, which circumstance gives rise to some reflections, by which the poem is concluded.

It is now our duty to give an opinion on the performance, and as the purposes of it are twofold, that of a practically moral work, and a poetical work, we will briefly state our ideas respecting it in both these points of view.

As a model of imitation, Philemon is perfect, and we are aware that we incur Dr. Brown's censure of ‘Indolence,’ and ‘Depravity,’ when we observe that we think it too perfect to produce much practical moral good. When we place the greatest model of perfection, that was ever displayed to man, before us, we consider him as a fixed standard, to which we are to make as near approaches as lie in our power; at the same time that we are conscious, how distant that approach will be, even in the very best of men. But when we exalt one of ourselves as an object of imitation, he has not the same authority to command our compliance, and must therefore win it, and conciliate it by yielding in his turn in the minor occurrences of life, till he has drawn us over to a due performance of the more essential duties; which will be sooner accomplished by occasional compliance with our own habits, than by setting himself apart as a superior being.

As a poetical work the plan is very undigested, and the greater part of the incidents, though perhaps not unconnected with the purpose, are still so evidently introduced from the intention of making something like a story, that they do not much relieve us on our journey. As a whole, Philemon is certainly a tedious composition, in many of its detached parts it is poetical, entertaining, and instructive; and if we were to characterize the poetry of it, we should say that it very seldom sinks below mediocrity, is generally above it, and in

many instances highly cultivated ; and though we cannot profess ourselves admirers of the plan, yet, from the partial goodness of the execution, we do not hesitate to say, that those who have leisure and inclination, to read the whole, will in parts receive much pleasure, and, we hope, some moral advantage.

ART. VI.—*An authentic Narrative of four Years' residence at Tongataboo, one of the Friendly Islands, in the South Sea. By ———, who went thither in the Duff, under Captain Wilson, in 1796. With an Appendix, by an eminent Writer. London, Longman, 1810, 8vo. 8s.*

THIS narrative is said to have been taken from the oral communications of the person whose adventures it details. It is drawn up in the first person, and has every appearance of being an unvarnished and authentic narrative of real circumstances and events. There is indeed such an appearance of artless sincerity in the confessions, which the hero of the piece makes of his errors and misconduct, as excites a favourable opinion of his veracity.

The author of the narrative tells us, that after receiving a common education, the reduced circumstances of his father caused him to enter into the service of a tradesman, in a populous town in one of the midland counties. He says that he was not defective in industry, in which indeed he does not appear to have been wanting in the subsequent periods of his life ; but he acknowledges that he ' had not the fear of God in his heart,' and was ' addicted to cursing and swearing.' A pious acquaintance induced him to go to a place of worship on the Sabbath ; which he did for some time, on account of the *amusement* which it afforded. But some religious inquietudes appear to have been occasionally awakened, when he was so alarmed by a funeral sermon, that he resolved to alter his conduct. The reflection on his recent state of spiritual obscurity, made him think with compassion on that of the heathen ; and having heard of the project of sending missionaries to the South Sea, he was seized with a desire of becoming an auxiliary in that pious undertaking. His offer to ' forward the work' was accepted, and he embarked on board the *Duff*, at Blackwall, on his apostolic mission. When the vessel reached Portsmouth, our author and his brother missionaries received frequent visits from Dr. Haweis, who ' commended them to God, and to the word of his grace ;'

which, says the author, 'if properly implored, would have kept us from falling,' but which, unhappily, in this instance did not succeed so well as might have been wished.

On Sunday, the 25th of September, 1796, the ship was off Falmouth; soon after which, many of the brethren climbed the shrouds to turn a last look of regret on their native land. In the despondency, which ensued, they encouraged each other; and in this, and on similar occasions, had recourse to the solace of a hymn, of which they often felt the benefit on the way. The following are two of the stanzas of this composition, which proved such a cordial to the low spirits of the author, and his drooping companions.

'What though the seas are broad,
What though the waves are strong,
What though tempestuous winds
Distress me all along;
Yet what are seas or stormy wind
Compar'd to CHRIST, the sinner's friend?

'CHRIST is my pilot wise,
My compass is his word!
My soul each storm defies,
While I have such a LORD.
I trust his faithfulness and pow'r
To save me in the trying hour.'

Twenty-nine missionaries were on board the *Duff*, the captain of which ship, of the name of Wilson, is said to have had 'his heart in the glorious work.' On Friday, the 12th of November, the *Duff* with her pious crew arrived at Rio de Janeiro. Here they were grieved to behold the religious delusions of the inhabitants, among whom they saw, some making a reverential obeisance to the images which they passed in their way, or kneeling down twice upon one knee when St. Mary's clock struck six. These and other acts of grimace struck our religionists, who were bent on the business of conversion, as wonderfully absurd; but the ship got under weigh before they had time to convince the natives that their religion was all dumb shew; and not worth a groat, compared with that which they could have substituted in its place.

The captain of the *Duff* had intended to go round Cape Horn, but the unfavourable state of the weather induced him to alter his course, and to proceed to Otaheite in an eastern direction by the Cape of Good Hope. A tremendous storm assailed the ship, as they approached the longitude of the Cape; but the missionaries were 'graciously preserved from receiving any injury.' After encountering another terrible

tempest, the *Duff* at last anchored in Matavai Bay in the island of Otaheite. The captain presented the queen of Otaheite with a gaudy London dress, with which she was much gratified; and the king was honoured with an European suit; though he was much better pleased with some iron tools which he afterwards received. Permission was procured from Manne Manne, the grandfather of Otoo, the reigning king, and the high priest of the island for a party of the missionaries to settle here, and teach the natives how little religion they had hitherto had. The fertility of this island might have induced the brethren to have given it the name of Paradise, if they had 'not known,' as they tell us, 'that Eden was become desolate through the sin of the primeval pair.'

After leaving some of the twenty-nine missionaries at Otaheite, captain Wilson sailed with the rest for the Friendly Islands. Tongataboo, which was now the destination of the ship, is about one thousand four hundred miles distant from Otaheite. The trade-winds accelerated the passage. The boat was sent ashore at Palmerstone Island, to procure a supply of cocoa-nuts, which are in great abundance on this desert isle.

'Brutes,' says the writer, 'as well as the rational race, were such strangers here, that the sea-fowls on the beach were so tame, that they did not attempt to fly away when we approached them, they only opened their bills. We collected many of them, and brought them to the ship. They resembled the seagull, but were of larger size. They were unpleasant eating, and the taste somewhat resembled that of fish; their smell also was very offensive: they all soon died a natural death, for we did not kill them for food.'

On approaching Savage Island, which they did in the night, they descried the natives fishing by torch-light. These torches are made from the bark of the cocoa-nut tree, which grows up every year with the young stem, as it rises from the old stock; and, being of an unctuous nature, is calculated to supply the place of a torch, and is dexterously employed as a decoy to attract the fish into the net.

The brethren on board the *Duff* had not long anchored at Tongataboo, when they were surprised by a visit from two Europeans, named Benjamin Ambler and John Conelly, who proved to be persons of infamous character, and in the sequel gave much uneasiness to the missionaries.

The principal chief, or Dugonagaboola of the island, who was named Moomoe, made the brethren an offer of a habi-

60 *Narrative of four Years' Residence at Tongataboo:*

tation and land at Aheefo, near the residence of Togahowe, the son of Moomoe. The author says that the habitation which was assigned them

'was a comfortable dwelling, in a little field, inclosed with reeds neatly interwoven, and fastened to green stakes driven into the ground, which had shot forth suckers and branches, that now were entwined into a verdant fence.'

The brethren were visited in their new dwelling by the different persons of rank in the island, none of whom 'came without considerable presents of bales of cloth, roasted pigs, bunches of ripe plantains, or strings of cocoa-nuts.' They made in return as many presents of European articles as their stock afforded. The brethren fixed up a cuckow-clock, which greatly excited the surprize and admiration of the natives, who flocked from all parts of the island to behold the wonderful sight.

'They reported we had got Accoulair, i. e. "wood that speaks." Every one who saw it, went and told his neighbour "Nago mamattai accoulair." i. e. "I saw the wood speak."

They made a present of one of these clocks to Duatonga, who, next to Dugonagaboola, was the most powerful chief in the island. Duatonga, impelled by a curiosity, which seems implanted in human nature, as the counteracting power of ignorance, took the clock to pieces, but as he had not skill to put it together again, he sent for the brethren to perform the office for him. The brethren, who were more versed in theology than mechanics, attempted in vain to make the cuckow speak again. 'This,' says the author, 'excited great laughter among them, and brought down upon us much ridicule.' We have no doubt but that it, at the same time greatly diminished their authority in the island, and the respect which they had hitherto experienced. The most proper persons to be sent on these and similar expeditions, are artificers of different descriptions, with a sufficient share of good sense, to teach the uncivilized inhabitants their duty, and the motives for practising it. A certain degree of civilization is the necessary precursor of an improved moral system; and to attempt to introduce a system of moral duty so pure, refined, and exalted as the Christian, where men are immersed in the grossest ignorance, with respect to the common arts of social life, where agriculture and manufactures are only very imperfectly known, where the division of labour has not multiplied the relations of property, and where the language of the

people is too poor and scanty to enable them to express any abstract ideas, appears to us a vain expenditure of labour and of time.

Moomoe, the reigning chief of Tongataboo, died not long after the arrival of the English missionaries. The dangerous sickness of Moomoe excited great concern through the island, and one of his own sons was slain, through a delusive hope that his health and strength would be communicated to his dying father. Savage grief practised the most horrid rites to honour his funeral, and consecrate his grave. Two of the wives of Moomoe were strangled at the 'Fiatooka,' or place where his body was interred.

'The Fiatooka was a large inclosed space with a lofty funeral pile in the middle, of a pyramidical form, round which the bodies of the chiefs had been laid for ages past, in a solemn range of rude dignity.'

To the space around this tomb, great numbers of the natives, assembled by the signal of the conch-shell, came, night after night, till the period of mourning was past, to fight with each other, to cut themselves with sharp instruments, and testify their sorrow for Moomoe. Toogahowe was elected Dugonagaboola after the death of his father. The brethren finding that they made but small progress in the knowledge of the language, by living together apart from the natives, agreed to separate, and take up their abode with different chiefs. The author of this narrative went to live 'alone with Mulkaamair, the first chief in the island, next to Dugonagaboola.' Here the honest missionary informs us, that the temptations of his situation, aided 'by his natural depravity,' overcame him. 'Instead of praying for grace,' he tells us, that he 'began to indulge in foolish imaginations, and to neglect the needful exercises of private prayer, reading the Bible and meditations.' He does not specify what his particular 'backslidings' were, except the adoption of the dress of the natives, and marrying one of the women of the island. The rest of the brethren did not fail to let our author hear their remonstrances and reproofs, to which he appears to have listened without much sorrow or respect. As one means of reclaiming him, they proposed to marry him in due form to the woman with whom he lived. To this the author consented, but the lady, when she was told by the brethren, that she was going to contract an engagement which nothing but death could ever dissolve, refused to be a party in such a covenant. The brethren now persuaded our author that it was unlawful to live with this woman any

longer; but it seems afterwards to have recurred to his thoughts, that the ceremonial rites of Tongataboo, might, in this instance, be not less obligatory than those in other countries; and Mulkaamair, at whose house he resided, sent for her again.

'My chief,' says the author, 'gave us a habitation near his own. Here I brought all I had, and gave her equal possessions with myself. We lived here together for some time, in much comfort. I daily advanced in the knowledge of the language, and such prospects of success now opened upon me, that I determined to finish my days in Tongataboo.'

Our author now became desirous of acquiring a portion of landed property in the island, that he might render himself independent. A neighbouring chief had, at this time, an '*abbee*,' or farm, which contained about fifteen acres, of which he wished to dispose. Mulkaamair made the purchase for our author with 'a spade, an ax, a small native canoe, and a couple of knives.' This estate, which was called Omataanee, was 'separated from that of Mulkaamair, by a lagoon or arm of the sea, a quarter of a mile across.' Our author repaired the day after the purchase to his new home; and he gives such an artless and pleasing account of his sensations, pursuits, and prospects, that we think the reader will not be displeased with an extract.

'With what joy did I contemplate its little pendent groves of cocoa and plaintain trees, and its smooth lawns, diversified by little habitations, which contained the peaceful natives, who now became my subjects and labourers to cultivate my fields for their own subsistence and mine! I visited them, and informed them I wished that they would remain with me: but they were timid, and appeared unwilling to stay, on account of the ill usage which other natives had met with from the Europeans, before mentioned, whom they served. I encouraged them by kind words and behaviour, and at length prevailed upon them to continue with me.

'It may appear surprising, that an estate so small as fifteen acres should contain the cottages of labourers: but it should be considered that Tongataboo was throughout cultivated like a garden, and that the cocoa-nut and plaintain-trees, upon a small extent of ground, were sufficient to support many inhabitants.

'My little domain was bounded, on one side, by the channel, before mentioned, which was a quarter of a mile across, and separated it from Mooa, my former residence. I received supplies of provisions from Mulkaamair, and set about the cultivation of my little territory with all possible diligence: planted cocoa and plaintain-trees with the assistance of my tenants, and hoped, ere long, to eat of the produce of my own industry.

' Omataanee was not far from a fallée, or mansion of Dugonagaboola, the principal chief, at which he occasionally resided. Betwixt him and Mulkaamair, there always subsisted a jealousy; for which the reader of the former pages can easily account, from their having been rivals for power.

' It was the custom of the inferior chiefs to send men, two or three times a week, to "fadongyeer," i. e. to dig, plant and labour for Dugonagaboola. Sometimes five hundred of these tributary labourers were at work, at the same time, on his estate. That no offence might be given, I applied to him to excuse my services. He laughed heartily at the idea of my thinking to fadongyeer for him, as he considered me, he said, a chief like himself.

' My labourers finding they had only my estate to attend to, were much gratified, found their work easy, and performed it with cheerfulness. Choosing a pleasant spot, at one corner of my abbee, I built myself a fallée, or habitation, and made a plantation round it, of plantain, bread fruit, and cocoa-trees. From my fallée, I made a sandy gravel walk, six feet in breadth, and about two hundred yards in length, through the abbee to the high road, which ran along one end of it: and planted it on each side with sugar-canes.

' In about half a year, my plantation began to flourish, and was the object of general admiration, and obtained for me much respect and attention. The young men, as they passed, would ask, "Whose abbee is this?" Others would reply, "Tongatta pappa langee," "It belongs to the man from the sky," or "Moola," "it is the stranger's." As I walked through my plantations, or in the neighbourhood, the people would say, "Oyewa, pappa langee goohou," "well-see, the man from the sky is coming."

' The freedom from taxation, or fadongyeer, granted to my abbee, its increasing beauty, and fertility, and the ease which my tenants enjoyed, attracted numbers to it; so that, though I made additions to it, by the permission of the chiefs, as will be afterwards mentioned, I soon had as many labourers as I needed, and was obliged to refuse several, who were desirous of living with me.

' Having brought my abbee into good cultivation, and constructed a comfortable fallée or habitation, I fetched my wife to reside with me, whom, during this time, I often went to visit. We lived very comfortably together, but had no children.'

Our author's prosperity seems soon to have had a bad effect on his morals; for we find him increasing the number of his wives. He laments the depravity of his nature, tells 'every youth to beware of the alluring attractions of sensual objects,' and adduces the example of Solomon as a proof that 'passion is not weakened by indulgence.'

Though we cannot excuse the conduct of our author in other respects, yet we think that he deserves great credit for the example of industry which he exhibited on his *abbee*, and for the improved modes of culture which he appears to have practised. We are not sure whether he may not have really benefited the natives more essentially in this point of view, than he would, if he had acted with as much zeal as an evangelical preacher, as he did as a vigilant and industrious agriculturist.

'My little farm,' says the author, 'was a garden throughout. Many came to offer themselves for workmen, as my land was free from the "*fadongyeer*," or tax on labour, and my labourers met with kind treatment. I willingly received them, as I took much pleasure in agriculture; and the chiefs perceiving my industry and success, and entertaining a friendship for me, gave me permission to cultivate lots of land adjoining to my own; and, ere long, I purchased some fields bordering upon my *abbee*, so that at last, it comprised fifty acres; and my own household sometimes contained no less than thirty persons. So great was the fertility of my *abbee*, that I had yams, cocoa-nuts, and plantains, in such abundance, that even in the *hungry season*, or time of scarcity, after making liberal presents to my neighbours, and feasting my own family with daily plenty, the fruits were left to drop off the trees. I mention this circumstance, also, to show the honesty of the natives, and their regard for strangers. Though they thought it rather a commendable dexterity, than a crime, to rob European articles, because so rare and valuable, yet they would not plunder the plantation of another, especially that of a stranger. Many of the natives around who were pressed with want, came to beg the fruits of my estate. The *abbee* was robbed however but once, and that was by one man of the lowest order. He was detected by some other natives, who with great dexterity, discovered that he was the person who had stolen some pines and plantains from my *abbee*, by bringing the fruits to the trees, from which they had been robbed, and fitting them to the branches where they had been broken off. So great is their severity against a plunderer of the plantations, that they would have put him to death, had not I interposed: but they would not be satisfied without tying him up and flogging him.

'The umbrageous walk, which my thick-set hedge of canes soon formed, was the admiration of all who saw it. It was my pleasure to trim my little shrubbery, and keep it clean and neat; and its delicious fruits and cooling shade, amply repaid me for my trouble. When wearied with labour, in my fields, I found great refreshment in walking or reclining in my embowering harbour of canes, and sucking the juicy sugar they contained. I used to break off a cane at the root, snap it into two or three parts, and, stripping down the cane, suck the pith which was saturated with the sweet juice.

'The cane when grown to perfection was as thick as four fingers; but the chiefs were so fond of it, that they would not refrain from eating it till it arrived at maturity. It was a common amusement with them, to chew it for hours together.'

Our author had now acquired a familiar acquaintance with the language of 'Tongataboo. He could converse in it with facility, and was a very acceptable companion to the natives from the degree to which he could gratify their curiosity by descriptions of European manners, inventions, and events. He daily advanced in wealth and dignity, and kept purchasing additional pieces of land till he had acquired a considerable estate. But a conspiracy was formed soon after this by a chief named Loogolala, to murder Dugonagaboola, and transfer the supreme power to Mulkaamair. Dugonagaboola was treacherously put to death; and a civil war ensued, in which, after various turns of fortune, our author sought and obtained the protection of Loogolala, who appointed him chief of one of the Vavou islands. He had hardly arrived here, before he learned that an English ship was on the coast; to which, after several ineffectual attempts, he at last succeeded in making his escape, and was happy to be again brought within the verge of civilized life. In this ship he sailed to Canton, from whence he proceeded to America; and from America he again returned to his native country, where he resumed his former occupation, and 'was,' as he tells us, 'induced by his pious friends to attend again to the long-neglected means of grace.' This narrative is far from being destitute of interest, and it may certainly suggest some useful hints to those, who are advocates for sending evangelical preachers to the islands in the South Sea; or to any other part of the world, whether civilized or savage, where the natives are to be invited to embrace the religious code of Christendom.

ART. VII.—*Historic Anecdotes and Secret Memoirs of the Legislative Union between Great Britain and Ireland. By Sir Jonah Barrington, one of His Majesty's Council at Law, Judge of the High Court of Admiralty of Ireland, and Member of the late Irish Parliament for the Cities of Tuam and Clogher.—Part I. Robinson, 1809, 4to. about 70 pages, pr. One Guinea.*

WE know not of any book which we should open for the first time with so much interest and curiosity as a History of the Irish Union, written by a well-informed and active inhabitant.

Crit. Rev. Vol. 20, May, 1810. F

bitant of the country—not that we should expect from it that impartiality which is the essence of historical excellence, nor even (such is the prevalence of party rancour) a strict adherence to truth in the narration of facts; but that a great deal of light would necessarily be thrown on a transaction, to the particulars of which the public at large remains much in the dark, although it seems in the present state of affairs, of the first importance to be thoroughly known and understood by all of us. But the stronger our disposition to receive with pleasure the work which Sir Jonah Barrington has long promised to offer us on the subject, the greater was our disappointment at seeing the commencement only of his labours published in the trifling as well as expensive form with which it is now invested. A copper-plate title-page, with a beautiful vignette, representing the proclamation of the Union before the government-house at Dublin; six finely engraved portraits of lords Clare, Cornwallis, and Moira, lord Edward Fitzgerald, Curran, and Bush, (the solicitor-general); even the cover of the book richly emblazoned with devices of the weeping willow, the shamrock, and the Irish harp; all these various excellences may (we are far from denying it) be well worth the guinea that is demanded for them; but when we see that forty-two pages of prefatory observations, followed by twenty-six of text, (the whole capable of being inserted entire in about one sheet of our Review) form all the appendage to this blaze of beautiful illustration, we cannot help fearing that Sir Jonah Barrington, anxious to attain the fame of literature, at as little expence of labour as possible, and having given vent to his laudable desire in one thin and gentlemanly quarto, may henceforward sit, under the shade of his laurels in dignified silence, and, if called upon by some unreasonable critic to redeem his pledge, point to this slender monument, and bade him ‘look there and rest satisfied.’

We hope we may be mistaken; but this fear which we entertain is founded on our frequent experience of writers who are so eager to see themselves in print, that they cannot wait beyond the completion of some small portion of their destined work, and then exhaust all the powers of the engraver and printer in the decoration of their little half-formed bantling. Now there should seem to be nothing in ‘*Historic Anecdotes of the Legislative Union with Ireland*,’ however interesting, that calls either for so hasty or so splendid a form of proceeding. We should ourselves have with pleasure waited till Sir Jonah might find time to complete his destined task, and would then have gladly accepted his offering in a form better adapted to the convenience of literary purses, without envying the four

or five score of particular friends whom he might think fit to distinguish by the accompaniment of his vignettes and portraits, his extensive margin, and his shamrock border.

Sir Jonah talks indeed as if greater progress had already been made in his work than we, judging from the manner of its appearance, have supposed that it will ever attain. He says, 'it had long since been in *considerable* progress,' and adds, that its publication had been delayed by reflections on the recency of the event to which it refers, or the probably undue influence of party-spirit in his representations of so fresh an occurrence, and the invidious nature of the task, from the animadversions on living characters to which it must of necessity give occasion. Still, we cannot understand, if so much of the work was already completed, why so small a portion of it should at first be published, without being quickly followed by a second Fasciculus. This *part* bears date the first of September, 1809; since which seven months have elapsed, and we have not seen it followed by a second. The reasons suggested for its long delay, apply just as forcibly at the present moment as they could at any former period since the Union.

'Another very peculiar advantage has attended the suspension of this work:—at an earlier period, though facts were believed, they were but imperfectly confirmed. Men were cautious of *disclosures* which might attach upon themselves, or involve the reputation of their relatives. Corrupt acts, at the *first* moment of commission, appear in all their deformity. The rewards of vice are dealt out as it were by the hands of a monster, whose forbidding form gradually appears less hideous, as repetition accustoms man to behold him without shuddering;—till at length his favours are received without disgust, and his familiarity acknowledged without secrecy or compunction. Privacy is the creature of only a few years; as time passes away, communication comes forward. Suspicions are converted into demonstration—*documents* get into the hands of strangers, and facts become divulged. Such has been the case as to the subject of this memoir, the postponement of its publication has been in this point invaluable, more especially as a deficiency of corroboration would be the strongest ground, to lessen its effect and impeach its character.' *Pref. Ob. p. x.*

Without offering any comment of our own, we shall now proceed to lay before the reader a small portion of those *prefatory observations* which the author has laid down as containing the principles, and the justification of an undertaking, of which we only wish that he afforded us a better prospect of the completion.

' Since the accomplishment of the Union, the state of Europe has assumed a position heretofore unknown ; this moment is probably the most critical and the most trying, the British empire ever experienced.

' The English people have of late become mistrustful ; and seem not warmly attached to any connected party. The great contending leaders, who so long interested the empire in their struggles, are now no more ; their talents are lost to their country, and their stations remain *unoccupied* in the senate : the people seem to regard what is termed the regular administration and the regular opposition without any very preponderating attachment ; they respect *some* individuals connected with each, but seem to have no strong reliance on the aggregate of either.

' In Ireland, the government is little more than nominal as to measures : eternally dragged between *ascendency* and *emancipation*,* and like an intoxicated man, staggering alternately from one side to the other, it keeps no steady footing or commanding attitude. The Irish cabinet, from its nature temporizing, is permanently perplexed, and the country is said to be dangerously disturbed, without exciting even an inquiry into the remote causes of its uneasiness, or suggesting any measures to effect its tranquillity.'

After a few words on the state of the continent, and its connection with the interests of the British empire, he goes on,

' The greater difficulty in which a nation is involved, the more critical her situation, the more embarrassed her councils, and the more inefficient her ministers, the more imperative it is upon her to investigate her own concerns with promptness, decision, and fortitude ; to look deeply, steadfastly, and dispassionately, into the state of every important portion of her departments and her dependencies ; and, before it is too late, apply *radical* remedies to radical effects ; rather than deceive the world and herself by a course of delusive palliatives, unequal to the disease, and inapplicable to the constitution.

' Ireland should be the *very first* object of British attention, and under *this* impression the author writes : it is a mistake to suppose her tranquillity can be *permanently* secured by the presence of an armed force or the severity of a special commission. Little is the Irish character understood by those who seriously make such assertions. To insure the tranquillity of Ireland, her wounds

* The words *ascendency* and *emancipation* have definitions peculiar to Ireland. Protestant *ascendency* is used for *religious intolerance*—Catholic *emancipation* for *civil toleration*—the former word expresses *less* than it means—the latter *more*. The speeches and writings of Sir Richard Musgrave and Lord Redesdale have defined the one—and a publication by Mr. William Parnell elucidates the other.

must be probed to their *depth*, and her disorder investigated to the *whole extent* of their symptoms. *Every* cause of complaint should be explored to its *origin*, and *every* allegation of grievance or imposition be investigated and discussed, the accumulating and circumstantial charges of maladministration during the agitation of the Union, which are daily casting deep shades of suspicion on every important measure since enacted as to Ireland, should be either *confirmed* or *refuted*. Let the Irish nation be sure of British *justice*, and the British people may be sure of Irish *attachment*. * * * *

* * * The people of Great Britain have long been deceived with respect to the state of Ireland: the deception can last no longer: the crisis is arrived, and that country must be known: her real state should no longer be accredited from the mere assertions of the minister, or her dearest interests decided by a question of adjournment: the consideration of her case has become identified with the security of the empire; and every subject, who regards that security, and loves the connexion, should lend all *their* (his) efforts to protect it from dangers so imminent and extensive. The Union, though alleged to have been enacted for the purpose of securing the tranquillity of the empire, and the consolidation of its resources, does not appear as yet to have effected any of those extraordinary advantages which were looked to from its adoption; and after nearly ten years of trial, its success has completely failed: one country is doubtful of its utility, the other certain of its mischiefs. The loss of a resident parliament becomes every day more severely injurious to Ireland; and, even defective as it was, its absence is deplored by the nation as the departure of an old friend, or the death of a protecting patron. With the incidents of this measure, England is as yet totally unacquainted; she knows that a Union has been effected, acted upon, and established: yet its occult causes remain unascertained, and its consequences uninvestigated by the British people. Nothing but an unreserved and honest history of that vicious measure can turn the eyes of Great Britain to the true state of Ireland; either as to the sources of its disquietude, or the defects of its constitution. To undeceive the English people, therefore, with respect to the critical state of Ireland, is one great object of this memoir: and if a full consideration and effective inquiry into her grievances, as they affect the character and safety of the British empire, shall be the result of the author's labours, he will be gratified in the consideration, that he shall have accomplished the highest service to his king, and that empire, which moderate talents and a limited capacity could possibly effect.
Pref. Obs. pp. xiii.—xvii.

The first chapter (the first and last of the present publication) contains only a general view of the condition of Ireland, in and previous to the year 1779, and concludes with a character of the late earl of Clare, with some extracts from

which we shall also conclude our present Article, renewing the expression of our wish, that we may yet have the pleasure of noticing the continuation of the work, notwithstanding our fears to the contrary.

‘John Fitzgibbon, the second son of a barrister of high reputation in Ireland, was himself called to the bar in 1772. Naturally dissipated, he for some time attended but little to the duties of his profession; but, on the death of his elder brother and his father, he found himself in possession of all those advantages which led him rapidly forward to the extremity of his objects. Considerable fortune, professional talents, extensive connections, and undismayed confidence, elevated him to those stations on which he afterwards appeared so conspicuously seated.

‘* * * From his advancement, Ireland computed a new epocha: the period of his life comprised a series of transactions, in the importance of which the recollection of former events was merged and extinguished; to the character of lord Clare may be traced the occult sources of heretofore inexplicable measures; in his influence will be found the secret spring, which so often rendered the machine of Irish government rapid and irregular; and, as we pass along those interesting scenes which distinguished Ireland for twenty years, we often anticipate his councils, and as often mourn the result of our anticipation.

‘In the earl of Clare we find a man eminently gifted with talents, adapted either for a blessing or a curse to the nation he inhabited; but early enveloped in high and dazzling authority, he lost his way; and considering his power as a victory, he ruled his country as a conquest;—warm, but indiscriminate in his friendships, equally indiscriminate and implacable in his animosities, he carried to the grave the passions of his childhood, and has bequeathed to the public a record,* which determines that trait of his varied character beyond the power of refutation.

‘He hated powerful talents, because he feared them; and trampled on modest merit, because it was incapable of resistance. Authoritative and peremptory in his address; commanding, able, and arrogant in his language; a daring contempt for public opinion seemed to be the fatal precipice which misguided his conduct; and Ireland became divided between the friends of his patronage, the slaves of his power, and the enemies to his tyranny.’

His character as a judge, which is drawn with ability, and

* ‘His lordship’s last will, now a record in the Prerogative Office of Dublin, a most extraordinary composition of hatred and affection, piety and malice,’ &c. The oddity of this ‘etcetera’ had almost decomposed our features a second time.

we believe with equal impartiality, is summed up in the following final sentence :

‘ Yet, in many instances he was an able, and in many a most useful judge ; and though his talents were generally over-rated, and many of his decisions condemned, it may be truly said, that with all his failings, if he had not been a vicious statesman, he might have been a virtuous chancellor.

* * * * * As a politician and a statesman, the character of lord Clare is too well known, and its effects are too generally experienced, to be mistaken or misrepresented. The end of his reign was the downfall of his country, his councils accelerated what his policy might have suppressed, and have marked the annals of Ireland with stains and miseries, unequalled and indelible.

‘ In council, rapid, peremptory, and overbearing ; he regarded promptness of execution rather than discretion of arrangement, and piqued himself more on expertness of thought than sobriety of judgment. Through all the calamities of Ireland, the mild voice of conciliation never escaped his lips ; and when the torrent of civil war had subsided in this country, he held out no olive to shew that the deluge had receded. * * * *

* * * His political conduct has been accounted uniform : but in detail it will be found to have been miserably inconsistent. In 1781, he took up arms to obtain a declaration of Irish independence ; in 1800, he recommended the introduction of a military force to assist in its extinguishment ; he proclaimed Ireland a free nation in 1783 ; and argued that it should be a province in 1799. In 1782, he called the acts of the British legislature towards Ireland, “ *a daring usurpation on the rights of a free people* ; and in 1800, he transferred Ireland to the usurper. * * * Though he intrinsically hated a legislative Union, his lust for power induced him to support it ; the preservation of office overcame the impulse of conviction, and he strenuously supported that measure, after having openly avowed himself its enemy ; its completion, however, blasted his hopes, and hastened his dissolution.’

We would gladly have made this extract more complete by the addition of all that the author has further remarked upon this extraordinary personage. But the full half of a publication is rather unusual measure for the extent of a quotation in the review of it.

ART. VIII.—*A Letter to the Conductor of the Critical Review, on the Subject of religious Toleration; with Occasional Remarks on the Doctrines of the Trinity and the Atonement.* By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity. Cambridge, Deighton, 1810.

IN our review of Mr. Veysie's 'Examination of Mr. Marsh's Hypothesis,' &c. in the C. R. for October, 1809, p. 206, we gave Dr. Marsh credit for what has often proved a great auxiliary to theologians in their mutual conflicts; polemical *subtilty*. But, at the same time, (see p. 212) we added, that we thought him inferior to many other divines, in strength of intellect, and solidity of judgment. When we stated this opinion, we had not seen the lectures of the Margaret professor, and our sentiments therefore could not have been biassed by the perusal. When we afterwards read the lectures themselves, we discovered in them a much greater defect both of intellectual vigour and of solid judgment than we had previously anticipated.

The letter, which is now before us, is certainly not wanting in subtilty, however defective it may be in other qualities. The professor has evinced no ordinary skill, or rather cunning in eluding the question; and drawing off the attention by a sort of logical sleight of hand, from some of the principal points in dispute, between him and the Critical Review. His whole letter at the same time palpably shows that his resentment has been inflamed by the mortification of his pride; and he appears 'in every page to be writhing with the contortions of a man, who is inwardly conscious that he is convicted of error, but who is determined to persist in charging it on his opponent.

In the very beginning of his letter, at the bottom of the page, the professor says, that the article on his lectures in the Critical Review for February, 1810, 'is a torrent of abuse on a *single* topic incidently mentioned at the end.' Now the professor certainly makes his *debut* under very bad auspices, by commencing his attack on the C. R. with a wilful misrepresentation. That the word '*single*' may be emphatic, the professor has printed it in italics. The professor no doubt imagined that the orthodox readers of his letter, who would think it profane to touch even the cover of the Critical Review, would swallow his '*ipse dixit*' without any examination, and would give him credit for having answered the *single* topic on which the reviewer is said to have expati-

ated. To this topic indeed the wily professor, has principally confined his attention, as he probably thought it the most favourable on which to exert that dexterity in cavilling in which he excels.

But, what will the reader think of the candour and veracity of the professor, when he learns that the review in question, instead of being 'a torrent of abuse on a *single* topic,' is a stream of argument on several topics relative to the lectures of the professor, mingled with such occasional reproof, as the publication rendered necessary?

In our review* of the lectures, the plan of the professor is first shown to be imperfect, and at variance with the title of his work. The author in his title professes to describe 'the several branches,' not of christian theology, but 'of divinity' in general; and yet he omits the most important question in the whole circle of theological study; THE MORAL GOVERNMENT OF GOD.

The reviewer does not blame the lecturer, as he erroneously supposes, for not instructing his hearers in the *being* of a God, which the sight of the firmament alone is sufficient to prove without the aid of a Margaret Professor, but for not establishing, or endeavouring to establish the *moral government* of the Deity, by a satisfactory chain of argument. The professor must know, if he knows any thing beyond the A, B, C. of scholastic polemics, that the *benevolent administration* of the Deity is a subject, the consideration of which includes many more perplexing and *seemingly* contradictory phenomena than the *existence* of the Deity. The attribute of *power*, and of *contrivance* (to borrow a word from the professor) is palpably manifest in the heavens above, and in the earth beneath; but the attribute of *benevolence* is more merged in obscurity and involved in doubt. With a lucid and comprehensive view of the moral government of God, we said, and we say still, that the professor ought to have begun his 'description of the *several branches of divinity*.' 'The *being* of a God, may, as the professor asserts, and for aught we know with truth, be a subject, 'which *already*

* We have only to request, once for all, that those lovers of truth, who may chance to read the letter of Dr. Marsh to the conductor of the Critical Review, will compare it with the review of the lectures themselves, in the C. R. for February, 1810; in order to be fully convinced of the pitiful sophistry, artifice, and subterfuge of the Margaret professor. The letter of the professor, indeed, is such a despicable performance, that we should not have deigned even to notice it, if it had not been for the important situation which the writer holds in an English university, and the *former* high rank which he occupied in the public opinion as the translator of Michaelis.

forms a part of academical education,' in the university of Cambridge; but is the moral government of God, taught, with a sufficient copiousness of induction, in any university in christendom? Here, then, was a wide field open for the ability and research of a Margaret professor; in which he might have earned more lasting renown, and done more extensive good than he ever will, by discussing the technical elements of biblical criticism for half a century.

The professor tells us that we 'recognize the *contriver* of the world in its *contrivance*.' We did not want the professor to tell us this. But is not mechanical contrivance a different thing from benevolent design? The eyes of the professor, like those of the mole, appear to be fitted to grope in the dark recesses of scholastic lore, and to mark the 'questions and strifes' of verbal theology; but his mind is not sufficiently enlarged to comprehend the general design of Providence in the moral world, or to develop, with the force of a master, the mysterious appearances which throw a melancholy shade over the present state of man.

After criticising the plan of the professor, we proceeded to animadvert on his *first design* not to publish any part of the lectures till the whole were finished, and his subsequent relinquishment of that design from the pretended *solicitations of his friends*. We then noticed a gross inconsistency between the avowal of the professor, that one part of his lectures could hardly be understood without the other, and his practice in publishing one part without the other. We next quoted (see C. R. for February, p. 158) a very extraordinary passage from the lectures of the professor, on which we commented at length, but not at greater length than the importance of the subject required, and the dogmatical tone of the writer rendered necessary. We felt it our duty to repress the haughty sneer of a malevolent sophist; and we trust that we did not make the attempt in vain. The professor indeed appears to have been either so confounded by the arguments which we employed, or so abashed by the conscious imbecility of his own statement, that, on this part of the subject, he has not even made an attempt at a reply.

In the passage of the lectures, which we have just mentioned, the object of the professor is to prove that '*any attempt to generalize christianity in order to embrace a variety of creeds will ultimately tend to the exclusion of all creeds*;' and that '*christianity, when generalized, is no christianity at all*.' We explained not vaguely but definitely, what was meant by the phrase, '*generalizing christianity*.' We proved that christianity was often generalized by Jesus himself; and

that it has been generalized by Mr. Locke and others, so as to 'embrace a variety of creeds.' We trust that we have demonstrated to the satisfaction of every candid mind, both among churchmen and dissenters, that christianity may be generalized with great advantage to the best interests of mankind.

The religion which Christ taught, and which the evangelists have recorded, is, throughout, a *generalizing scheme*. It is fitted to promote the moral benefit of man in every clime; though the professor seems willing to make us believe that the *truth* of the doctrine is confined to the narrow pale of those who believe in the Trinity and the atonement. Thus though the christian doctrine is contained in all its purity in the writings of the Evangelists, the professor has sullied it with the addition of two doctrines, which are not only not once enforced, but not once recognized by the evangelists.

The parable of the good Samaritan is one of the striking exemplifications, which we might have adduced of the *generalizing scheme* of the gospel. The account of the judicial proceedings of the Saviour at the last day, in Matt. XXV. is another most awfully impressive recommendation of the same *generalizing scheme*. Does Jesus at the last day, when the individuals of all nations, are assembled before him to receive their doom, inquire, *whether they believed in the Trinity, or the atonement?* Does he ask them whether they assented to the thirty-nine Articles of the church of England? Does he tell them with the charity of professor Marsh, that *to dissent from them was to dissent without a real cause?* What then does Jesus require of those, who appear at his judgement seat, as the condition of receiving an inheritance of blessedness? Has it any reference to points of speculation? No;—what Jesus requires is, that every individual should have done good in proportion to his opportunities. Such is the *generalized scheme* of christianity, which is forcibly recommended by the highest authority; but which Mr. professor Marsh tells us, is *no christianity at all*.

After descanting on the professor's recommendation of a *particular system* of christianity, to the exclusion of a more comprehensive scheme, and on his puling remarks with respect to differences of religious opinion, we came to the notable assertion, that *'to dissent in this country from the doctrines of the established church, is to dissent without a real cause.'* What we said on this subject, which is not so much as we ought, and certainly, not so much, as we might have said, occupied about two pages of our review, or about one sixth part of the whole. Yet the professor, impelled no

doubt by his sacred regard for truth, has declared that the whole review 'is a torrent of abuse on a *single* topic.' The professor might, with much less deviation from truth, have said that he had confined his petulant remarks to this pretended *single* topic in the review. The professor has artfully evaded the consideration of some other topics of great importance; but *in this*, he craftily imagined that he had a loop-hole through which to squeeze, in order to elude the charge of intolerance, which the passage in question so amply justifies.

The professor, forsooth, in the preface to his lectures, appalled by the opposition which he was likely to provoke, and the dread of the censure which he felt that his want of charity deserved, made a sort of reluctant effort not to *revoke*, but to *qualify* the intolerant sentiment, which is so disgraceful both to him and to his work. The professor, after telling the students of the university from the pulpit, and the public at large from the press, that the doctrine, contained in the liturgy, the articles, and the homilies of the church of England, is 'in all respects conformable to the Scriptures,' and that to 'dissent from them is to dissent without a real cause,' affected in his preface to be sorry that any man who '*quietly* and conscientiously dissented from either, should be *interrupted* in the exercise of his worship and opinions.' This was truly a great concession on the part of the Professor; but we trust that the dissenters hold their right to dissent from the church of England, or from any other church, by a better and safer title than the condescension or the forbearance of a Margaret Professor.

But as the Professor seems to rest his defence on this faint disavowal of any persecuting propensities, we beg leave to ask him whether *such* a disavowal in one part of a work can extenuate a *deliberate* and *wilful* attack on the *principle* of religious liberty in another?

The Professor was too wily not to imagine that such a *qualification* of the obnoxious passage, as he has made in his preface, would serve as a conductor for the hostility of the dissenters, while the insertion of it in the body of the work would be an unerring passport to the favour of every patron of intolerance, either in, or out, of the establishment.

The Professor must allow that, when he uttered the sentiment, which has such a *direct tendency* to generate the spirit, and to promote the practice of persecution, he either believed it to be true, or to be false. If, in his mind and heart, he believed it to be true, it was cowardice, nay, it was worse than cowardice, to attempt to escape the odium by a pitiful modification. If he believed it to be false, then, what

reproof does he deserve, for having first *deliberately* written, then *deliberately* preached, and, last of all, *deliberately* printed, what he knew not to be true? A more *deliberate* act was never performed than this of the Professor.

Had the Professor preached an extemporaneous sermon, he might readily have claimed an excuse for the eruption of one or two intemperate sentiments or expressions, in the impetuous course of an oratorical harangue. But a man, who can sit coolly and considerately in his study and pen such a sentiment, who can afterwards solemnly and sedately pronounce it in the house of God, and can next, after he has had more time for reflection, send it from the press, must be reckoned an enemy to religious liberty. No qualifying clause, no pitiful *half-measure* can afterwards do away the impression. The only effectual apology which the Professor could have made, would have been to have *unreservedly* renounced the sentiment, and cancelled the page of the book in which it was contained. This would have been manly. This would have been worthy a Professor, who sits in a chair, which the candid Erasmus once occupied. This would have called for the highest encomiums which Criticism, which Candour, and which Truth could bestow.

Dr. Marsh says in his letter, (p. 6.) that if he '*had been writing for the press*, it is probable, that' he '*should have weighed with greater care the terms in which the opinion was expressed.*' But we ask the Professor, can he lay his hand upon his heart, and say that he was not writing for the press? Has he not himself intimated in his lectures, that he *was* writing for the press? Does not his whole conduct prove that, in the composition of these lectures, he always had the press in view? And whether Dr. Marsh had, or had not, the press in view, and whether he wrote for the public, or only for his auditors in St. Mary's, we again ask him, whether it were becoming a Margaret Professor in the nineteenth century, to inculcate a sentiment so teeming with intolerance, and so big with persecution, on the minds of the juvenile members of the University, many of whom were intended for the ministry of the establishment? Is the establishment more safe on the narrow and rickety foundation of INTOLERANCE, than on the broad and solid basis of UNIVERSAL CHARITY? Are we to be assisted by the Margaret Professor in educating men for the church, whom he is to incite to instruct the villagers of the kingdom in opinions, which are really as narrow and bigoted, as those which were preached by John Calvin, or any of his partizans? Is this the way to make the establishment subservient to the public good? Is

this the best expedient which the wit of Mr. Professor Marsh can devise for promoting the cause of truth, and diffusing the spirit of charity? Is the authority of a Margaret Professor, in one of the most learned Universities in Europe, to be employed in giving a bias to the minds of the students, unfavourable to the *true principles of the Reformation*, and to the genuine spirit of **RELIGIOUS LIBERTY**? The Margaret Professorship, though it is one of the richest in Europe, had better remain a sinecure to the end of time, than be employed in rivetting the chains of Intolerance and Superstition.

The Professor tells us in his letter, (p. 27.) that he '*has uniformly asserted* the position of Michaelis, that the **ONLY RATIONAL GROUND**, on which they' (the doctrines of the Trinity and Atonement) '*could be rejected*, was the rejection of the work which contained them.' The Professor indeed adds, by way we suppose of refuge in case of attack, 'but to this extremity I am no more disposed to proceed than yourself.' If such, however, have been '*the uniform assertion*' of the Professor, his *mode of thinking* must have been more uniformly intolerant than we ever before supposed; and we sincerely beg the Professor's pardon for misrepresenting him as having once possessed in an eminent degree, the grace of toleration. The venerable Clarke rejected the Trinity, '*on rational grounds*,' and the equally venerable Lindsey, on the same '*rational grounds*,' rejected both the Trinity and the Atonement; but we never heard that these theological worthies found the rejection of these doctrines at all incompatible with the sincerest belief in the divine Mission of Jesus, or in the truth of the Christian revelation. If the *only rational ground* on which the Trinity and the Atonement can be rejected, be the rejection of the Christian Scriptures, then it follows that every person, who cannot swallow the absurdity of a Triune Deity, and the almost equal absurdity of a vicarious punishment, must be an infidel. Hence, therefore, a large, an increased, and continually increasing mass of Christians are, at once, metamorphosed into enemies to Christianity.

The Professor cavils in one part of his letter, and seems indeed quite to revel in the luxury of a malicious sneer, on our introduction of the name of Doddridge among those of Lardner, Priestley, &c. &c. (See Crit. Rev. for Feb. 1810, p. 158.) The Professor seems to suppose that we did not know that Doddridge believed both in the Trinity and the Atonement, and that his tenets *approximated* those of the Church of England. But the question was, not whether Doddridge was a Socinian, but whether he was a Dissenter? And as a Dis-

senter, he as well as the great founders of Methodism, Wesley and Whitfield, are included in the sentence of condemnation, which this highly tolerant Margaret Professor has passed on every Dissenter of every denomination. For the Professor said, and still says, that 'to dissent in this country from the doctrines of the Established Church, is to dissent without a real cause.' Now, whatever the Professor may say to the contrary, we distinctly assert, that however near the tenets of Doddridge may have approached those of the Establishment, *he did not dissent 'without a REAL CAUSE.'* If the Professor ask us what that cause was, which could, in our opinion, justify his dissent, we answer that it was a SCRUPLE OF CONSCIENCE; which, whether it relate to any point of greater or less moment, is a *real cause of dissent* from the Church of England, from the Church of Rome, or from any Church in the universe. If the conscientious difference between the opinions of Doddridge and those of the Establishment were not more than a hair's breadth, he had a *real cause* for his dissent. The Professor indeed denies this; and endeavours, by an insidious sophistry, to make us *seem* to deny it too; but we will not suffer him to contaminate either us, or the Review, with the gangrene of his own intolerance. We request the Professor to keep that to himself; and not to let the noxious vapour be again exhaled from his lips in the church of St. Mary's.

What the Professor has said about Doddridge,* shews that he is as ambidexter in his logic, as his creed; but Critical Reviewers are apt to be quick-sighted, and it will not be an easy matter to blind them even by the dust, which a Margaret lecturer may attempt to throw in their eyes. Before we conclude, we must request the Professor to recollect, that the captious cavilling, which is so strikingly manifest in his letter, is a very different thing from fairly meeting the question; that insidious sophistry is a poor substitute for sound argument; and, above all, that *the real interests* of the Established Church must be much less efficaciously supported by the narrow-minded intolerance of a Margaret lecturer than by the comprehensive charity of the Critical Review.

* See the Professor's letter, pp. 21—23. Polemical disputes hardly furnish a specimen of more pitiful sophistry.

ART. IX.—*Specimens of English Dramatic Poets, who lived about the time of Shakspeare, with Notes.* By Charles Lambe. Longman, Hurst, Rees, & Orme.

WE think an apology due to Mr. Lambe for omitting so long to notice his book. But, we shall not detain our readers in a detail of circumstances, that have occasioned delay, nor Mr. Lambe with unprofitable apologies.

The age of Shakspeare was, as is well known, fruitful in dramatic writers; a few have out-lived their times; many are almost lost; and all have been, in some measure, eclipsed by his transcendant genius. But, we do not think all comparisons odious: there is great pleasure sometimes in tracing resemblances; and by comparison we often arrive at true excellence. We must applaud, therefore, our editor's design, and though presented here with nothing but scraps, and not quite fond of having an old author by mere piece-meal, yet we are of the number of those, who think it better to have fragments of a feast than nothing at all.

To those who are read in the lives and writings of our old poets, the names of the writers, that occur in Mr. Lambe's volume cannot be unknown, and others, doubtless, will be glad to be introduced to some new acquaintance. We shall present our readers with the names of all the writers that appear in the present volume. They are as follow:

Sackville, Norton, Kyd, Marlow, Tailor, Brewer, Cooke, Decker, Webster, Mairston, Chapman, Heywood, Broome, Rowley, Middleton, Ford, Tournour, Webster, Daniel, Greville, Jonson, Beaumont, Fletcher, Massinger, Field, Rowley, Chapman, Shirley. Mr. L's. plan, therefore, embraces the whole period, from the middle of queen Elizabeth's reign to that of Charles the First, comprising the space of about half a century: and this period takes in nearly all that we possess of excellence in serious dramatic writing, except the Samson Agonistes, and the other dramatic compositions of Milton.

Of the plan, however, of this work, we shall let the editor speak for himself.

' More than a third part of the following specimens are from Plays, which are to be found only in the British Museum; and in some scarce private libraries. The rest are from Dodsley's and Hawkins's Collections, and the works of Jonson, Beaumont, and Fletcher, and Massenger.

' I have chosen wherever I could to give entire scenes, and in some instances, successive scenes, rather than to string together

single passages and detached beauties, which I have always found wearisome in the reading, in selections of this nature.

'To every extract is prefixed an explanatory head, sufficient to make it intelligible, with the help of some trifling omissions. Where a line or more is obscure, or has reference to something that had gone before, which would have asked more time to explain than its consequences in the scene seemed to deserve, I have had no hesitation in leaving the line or passage out. Sometimes where I have met with a superfluous character which seemed to burthen without throwing any light upon the scene, I have ventured to dismiss it altogether. I have expunged altogether all that, which the writers had better never have written, that forms the objection so often repeated to the promiscuous reading of Fletcher, Massinger, and some others.'

We must confess, we do not heartily consent to this castrating and mutilating part of our editor's plan. Every writer should, we think, be allowed to speak for himself, and every reader to judge for himself; and we may add, still more particularly in SPECIMENS. Here there is room for much selection: and we may think, that Mr. L. would have shewn more judgment by extracting such passages as would have required no omissions, than such as contained any thing that ought to be thrown away. But we certainly venerate Mr. Lambe's moral feelings, and, in general think with him in matters of taste.

To the following part of Mr. Lambe's plan, we give our unqualified approbation.

'The kind of extracts which I have sought after, have been not so much passages of wit and humour, though the old plays are rich in such; as scenes of passion, sometimes of the deepest quality, interesting situations, serious descriptions, that which is more nearly allied to poetry than to wit, and to tragic, rather than to comic poetry. The plays which I have made choice of, have been, with few exceptions, those which treat of human life and manners, rather than masques and Arcadian pastorals, with their train of abstractions, unimpassioned deities, passionate mortals, Elaius, and Medoras, and Amintas, and Amarillis. My leading design has been to illustrate what may be called the moral sense of our ancestors; to shew in what manner they felt, when they placed themselves by the power of imagination in trying circumstances, in the conflicts of duty and passion, or the strife of contending duties, what sort of enmities and loves their's were; how their griefs were tempered, and their full grown joys abated.'

Of the writers themselves, it will not be expected that we should attempt to give any specific account, and of their writings, which are here but parts of a whole, it would be hardly fair to attempt a formal criticism. For biographical notices our

readers are referred to Dodsley and the *Biographia Dramatica* : Mr. Lambe himself appears occasionally as a critic, and with much credit to his taste, and in perfect consistency with the leading object of his work. We shall throw out only a remark or two.

As we already have observed, that Mr. Lambe's leading object is to shew 'how much of Shakespeare shines in the great men his contemporaries.' He has selected, we apprehend, most from those writers whom he conceives most to resemble Shakspeare, Chapman, Marston, Marlow, Webster, Ford, Jonson, Beaumont, and Fletcher. He has given a few extracts from unknown authors, of which one is from the celebrated old comedy called *Lingua*, of which we should have been well content to receive more.

With the same view it is, that he seems fond of extracting from plays, where the characters and histories resemble some that are found in Shakespear; such as from Middleton's *Witch*, Ford's *Witch of Edmonton*, Marlow's *Jew of Malta*, and the *Merry Devil of Edmouton*.

Middleton's *Witch* is supposed to have preceded *Macbeth*; and there is certainly a resemblance between the Charms in Shakespeare's play, and the Incantations in this. Mr. Lambe has noticed this resemblance; but observes that the resemblance will not detract much from the originalty of Shakespeare; and his observations, on this subject, are made with much discrimination.

We think Mr. Lambe has omitted without sufficient reason to make any extract from Milton's dramatic writings, as they fall in both with his plan, and the period, to which these specimens relate; as to their being so well known, this is almost as true of Ben Jonson's *Alchemyst* and *Valpone*. It does not fall in with his plan to notice the macaronic humour of *Ignoramus*; but surely we should have had an extract or two from the serious exquisite compositions of *Samson Agonistes*, or *Comus*.

However, we see but little to censure in the volume. On the merit indeed of several of the extracts, different readers will probably think differently; and we certainly cannot approve all, nor does Mr. Lambe. As to his few observations at the end of each extract, they are the great ornament of the work, written with that force and spirit, that distinguish the critic of nature and genius, from a mere verbalist and grammarian. The work, therefore, altogether, possesses considerable merit; and every reader of taste, though he may find a little to disapprove, cannot fail to find much that he will greatly admire.

ART. X.—*Effects of the Continental Blockade upon the Commerce, Finances, Credit, and Prosperity of the British Islands.* By Sir Francis D'Ivernois. Translated from the third French Edition, revised, corrected, and enlarged. To which are added, *Observations on certain Statements contained in a late Work, entitled, 'A View of the Natural and Commercial Circumstances of Ireland, by Thomas Newenham, Esq.'* London, Hatchard, 1810, pp. 175.

IN several parts of our journal, and, particularly, in the Appendix to the seventh volume of the third series of the C. R. for 1806, in a review of a work entitled, '*De la Préponderance Maritime, et Commerciale de la Grande Bretagne, &c. par M. Monbrion*;' we have maintained, in opposition to the enemies of Great Britain abroad, and to the anti-commercialists at home, that the commercial prosperity of this country, instead of being injurious, is beneficial both to them and to herself.

We were very happy to find that the remarks which we made in the year 1806, on the work of Monbrion, are in strict unison with those which appear in the commencement of the present pamphlet of Sir Francis D'Ivernois. Sir Francis, though he formerly proved a false prophet in predicting the destruction of France, from the exhausted state of her finances, and the monstrous waste of her vital resources by revolutionary empirics, must still be allowed to be a writer of no ordinary sagacity and research. That sagacity and research are very conspicuous in the present pamphlet.

Great acuteness and force of remark will be found in the following passage :

'What a multitude of groundless opinions ! What internal strife—nay, what foreign wars might have been avoided, and might yet be avoided, if governments could, in stating their public accounts of commercial transactions, exhibit the value of commodities imported and exported in *days labour* instead of *money* ! The world would then perceive foreign commerce to be what it really is ; a source of great mutual profit to all nations which carry it on, although some conceive that they gain nothing by it. Nay, even those which fancy that they are losers by it, would immediately perceive, that they import the articles for which they have occasion, at much less cost than would be incurred to produce them at home, and that they receive for their surplus produce exported, considerably more than they could obtain, by diverting to other objects, the labour employed in producing those articles of export.

'Without doubt, foreign commerce is not more than internal trade, or domestic manufacture, a source of equal profit to all

nations. The profits arising from each of the three, depend on a variety of circumstances, such as climate, soil, minerals, water-carriage, roads, habits of industry, and skill in the subdivision, abridgment, and improvement of labour, and in the various operations of agriculture, arts, and manufactures.

' In these last particulars, England has, within the present age, acquired a decided superiority. By means of her insular situation, her coal-mines, and the endless variety of machinery kept constantly in motion by her steam-engines, she sends to foreign markets, the works of her various manufactories (if such they may be called, in which almost every thing is performed by mechanism) with all the advantage which a farmer using the plough, would possess in the sale of his corn, over his neighbours who had no better implement of husbandry than the spade.

' That such a farmer should excite the spleen of other farmers, that they should charge him with oppressing and stifling the efforts of their industry, one can easily conceive :—but, that his customers should enter into an agreement not to deal with him, not even to sell him those parts of their surplus produce, for which he was ready to pay them a good price; this indeed, must seem absolutely inconceivable, if the continent of Europe did not furnish an instance of such an absurdity, in her recent league against British commerce.

' Let us suppose, that England, by means of her commercial capitals and machinery, manufactured at the expence of one days labour, the woollen or cotton goods, which she barter with Russia, for a quantity of hemp or tallow, which cost her, and would have cost England two days labour; still if the circumstances of Russia do not enable her to manufacture the same quantity of such cottons or woollens, with less than three days labour, it is manifest that each country obtains by this transaction the saving of a correspondent quantity of labour, and the power of employing that labour in the production of so much more cloth, so much more hemp, or so much more any thing, to which she shall find it most for her interest to direct her industry. Thus this foreign commerce furnishes Russia, as well as England, with the means of obtaining from the same quantity of labour, employed on some objects rather than others, a greater produce, and more ample sources of enjoyment. This is the grand object of political economy; the only method by which it is possible to go on augmenting the quantity, not only of commodities for present use, but of accumulated capital for future employment.

' The productive faculties of the earth, are, no doubt, susceptible of considerable stimulus and augmentation; but only within certain bounds. In the first place, the earth is quiescent, or nearly so, during the winter, and cannot like the steam engine, be kept at work night and day throughout the year. ' Nature will not yield us a crop of grapes, of corn, of hemp, or of flax, or produce us a large tree, but at the expiration of certain periods which cannot be materially abridged by human ingenuity. Here

then, England has a conspicuous advantage over the nations, with whom she exchanges woollen, cotton, or metallic manufactures, for wine or timber; and yet the exchange is equally advantageous to each party, though in different ways. Thus for instance, France in order, forsooth, to be no longer dependent upon America for cotton, has set about the cultivation of it in her own territory, in a climate utterly unfit for it. If England were disposed to apply the same principle to the Norwegians, as a punishment for their stopping the exportation of timber, she might raise a sufficient quantity of firs at home. But then, on the one hand, besides the planting and enclosing, several millions of acres must be appropriated to that purpose, which produce articles equally necessary, and more valuable; while on the other hand, firs grow spontaneously in Norway, without trouble or expence, and, which is a still more material consideration, they grow on a tract of country fit only for their production, and they must perish on the spot, if England either could not, or would not purchase them. To which of the two countries this commerce was most advantageous, it is needless to inquire. It is sufficiently clear that the suspension of it by either, even during war, must be the height of folly.'

Sir Francis D'Ivernois then proceeds to combat the theory of Mr. Spence and others, respecting the advantages of foreign commerce; and we think that he proves, what indeed always appeared to us a self-evident truth, that a nation is enriched by foreign commerce in the same manner as by internal traffic. Foreign commerce is in fact the principle of the division of labour, only applied on a more vast and extensive scale; but, with respect to the advantageous nature of the principle itself, it matters not whether it be considered as operative among different individuals in the same district, or among different districts in the same country, or among different countries in the same hemisphere.

As it is more for the advantage of a taylor to buy his shoes, and of a shoemaker to buy his clothes, than to make them himself, or as it is more for the advantage of a town, which is peculiarly fitted for the manufacture of hardware, and less adapted for that of cotton, to procure its cotton-manufactures by exchange, rather than to make them itself; so it is more for the advantage of a country, which by its soil and climate, is peculiarly adapted for the production of corn and wool, but not for that of tobacco and wine, to procure wine and tobacco by commercial barter, rather than to endeavour to raise them at home with more labour, or at a much greater expence than that for which she could procure them from abroad.

Commerce, therefore, is not, according to the theory of Mr. Spence and other anti-commercialists, merely the exchange

of equivalents. It produces to the different trading countries more than an equivalent; or, in other words it enables them to procure from abroad, for the value of a certain number of days labour, articles of utility or enjoyment, which it would cost them a *greater number of days labour* to raise, or manufacture at home. Commerce may thus be regarded as the saving of a certain number of days labour in the course of the year to the different nations, who are engaged in a commercial intercourse with each other, even though the delusive phantom of the *balance of trade* may seem to dance on the scale opposite to their own.

The principle of the division of labour, since the publication of Adam Smith's 'Wealth of Nations,' has been generally acknowledged to constitute the great secret of turning the industry of any particular country to the best account.—But, we will ask again—What is commerce but the principle of the division of labour, applied on a grander scale?

Sir Francis D'Ivernois contends that the anti-commercial decrees of Buonaparte, which were levelled, with impotent malice against the maritime greatness of England, instead of annihilating, have rather increased the foreign trade of this country; and he proves from incontrovertible documents, that their operation has been very favourable to the growing prosperity of Ireland.

'The average annual amount of British manufactures exported in the five years 1803, 4, 5, 6, 7, was 24,753,252*l.* official value, in 1808, the amount was 26,692,288*l.* Since the blockade therefore, the annual export of British manufactures has increased by the sum of 1,939,036*l.* which increase has reference, not to the *values*, but to the *quantities* of the goods exported.'

M. Gaudin, Buonaparte's minister of finance, predicted in September, 1806, that the decree of his master, which declared the British islands in a state of blockade, and excluded the produce of British industry from any contact with the continent would put a speedy end to the commercial prosperity of this country. Sir Francis has shewn how this prediction has been *accomplished* by facts, which, as he says, 'speak for themselves.'

We shall now exhibit a part of the proof which Sir Francis D'Ivernois adduces of the increasing wealth of Ireland, since the operation of the famous decree which Buonaparte fulminated from Berlin, after he had destroyed the Prussian monarchy in the field of Jena.

'In the year 1806, prior to the Berlin decree, the exports from Ireland of the produce and manufactures of that country, amounted to (*real value*) 9,314,854

In 1807	-	-	-	-	-	-	-	-	10,110,387
In 1808	-	-	-	-	-	-	-	-	12,577,515

'This increase,—more than *one-third*, in the short space of two years, is unparalleled in the annals of commerce. England herself, never derived from foreign trade, a correspondent augmentation of the industry of her people.

'America has, till now, been esteemed the nation which was making the most rapid progress in industry and wealth. But here we find that Ireland, with a population inferior to that of the United States by two or three millions, has, since their embargo, evidently got beyond them. The amount of Irish commodities, exported in 1808, is one-fifth greater than that of the United States, in the year 1806, the period of their highest prosperity.

'Nor is this the only astonishing fact in the recent history of Ireland. Her revenue has been more than tripled since the Union. On an average of the three years 1796-7-8, its annual net amount was

In 1808, it rose to	-	-	-	-	-	-	-	-	1,186,797
									6,174,361

'You will recollect, that when you were in Ireland, about eleven years ago, it appeared to you, that the people were in a state of poverty, depression, and discontent; and you very well observed that the first thing to be done for them was to give them wants. It is very probable, therefore, that you may have some doubts whether the collection of such a revenue is not beyond what their resources can afford. There might be some room for such doubts if the increase in the revenue arose out of direct taxes. The payment of such taxes cannot be avoided, and the augmented produce of them might, therefore, prove merely that the comforts of those who pay them were curtailed. It fortunately happens, however, that the rapid improvement in the revenue of Ireland arises almost exclusively out of the duties upon consumption*; which proves that the increase in the comforts of the people has kept pace with that of the revenue.

'Let us, for instance, take the article of sugar, which, being a substance at once most nutritive, most pleasant, and most healthful, is a real luxury to the poor, and an absolute necessary to every other class.

'Official value of sugar imported (shewing, not the *real* value, but the comparative quantities), 1806, 652,520*l*.—1807, 930,527*l*.—1808, 1,129,381.

'The produce of the tax on this single article was, last year, 642,420*l*. Ireland now consuming annually 447,404 cwt. of sugar. A few years ago her consumption was not half so great;

* In Ireland, there is no land nor property tax. The only direct taxes are those on houses, hearths, windows, male servants, and horses and carriages kept for pleasure. These are moreover so very light that their whole amount (even including some of a different description, as on playing cards) is, at this time, only 429,824*l*. In 1804, some additions were made to this branch of taxes, since which, their annual produce has increased 87,166*l*. which is less than one-fiftieth part of the total increase of the revenue.

though, in the interval, the duties have been raised, from 16s. 3d. to 1l. 9s. 3d. per cwt.

'I must here call your attention to some circumstances, which not only are curious, but contain matter for serious reflection. Your Custom-House books, previously to the blockade of the Baltic, state the annual importation of raw and refined sugar into the whole Russian empire, at four millions of rubles, which will give about 100,000 cwt. In France, the last official report on this subject, that of Mr. Chaptal, for the year 1800, states that the consumption of sugar, although twice as great as it had been in the time of the Directory, did not exceed 320,000 cwt.

'In order to place this article, as much as possible, beyond the reach of the people of France, and to wean them from their ruinous fondness for these exotic luxuries, Buonaparte has, since that time, at different reprises, doubled, quadrupled, octupled the duties on sugar. If we suppose that, by these means, he has reduced the consumption only one half; we shall find that the five millions of inhabitants of Ireland now consume twice as much sugar, as the eighty millions who constitute the population of the two vast empires of the East and West.

'But this is by no means all: great as the increase in the consumption of sugar has been, we shall presently find, that this article is one of those in the consumption of which the increase has been smallest. Since the Union between Great Britain and Ireland, and, particularly, since the confederacy of Europe and America against the commerce of them both, the trade of Ireland has flourished in so high a degree that, in 1808, the aggregate amount of her exports and imports was 21,437,843 *l. real value* (about 472,000,000 *liv. tournois*), by which it appears that this little island, lately so poor and insignificant, now carries on a trade equal, in extent and value, to the whole of that of France!

'Since England,' says Sir Francis in another place, 'has been prevented by the blockade from purchasing linen yarn upon the Continent, the export of that article from Ireland, has been tripled, and that of undressed flax has increased from 328 cwt. to *forty-eight thousand eight hundred and eighty-two cwt.* The increased export of these two articles, the amount of which may be taken at between 3 and 400,000 *l.* is alone abundantly sufficient to pay for the increased imports of the lower classes in blankets and other woollen goods, cottons, glass, earthen-ware, hardware, &c. At the same time, it is not impossible that the amount of articles of luxury imported may

Almost all the new taxes imposed since the Union have been upon articles of consumption. If, therefore, the means of purchasing such articles had not increased, at least at the same rate with the increase of taxation, the revenue would have been diminished instead of augmented.

In 1808, the *gross produce* of the duties, on wine, beer, hops, and spirituous liquors, was 1,887,191 *l.* yielding a net revenue about equal to the whole which the treasury of Napoleon derives from the aggregate of old as well as new duties, to which he has, throughout the French empire, subjected all liquors, upon every sale, whether in large or small quantities.

justify the opinion, that the progress of the wealthy classes in opulence has been still greater than that of the poor in comforts. If this be so, how egregiously were those persons in Ireland deceived, who opposed the Union from an apprehension, by no means surprising, that the removal of the seat of the legislature to England would reduce many of those, who were engaged in the manufacture of articles of luxury, to idleness and beggary ! No doubt, many wealthy families reside since the Union, more or less in England ; yet we see that the demand in Ireland, for carriages, carpets, silks, glasses, cabinet-work, &c. has, in general, been doubled since the blockade, and tripled since the Union. That for jewellery and musical instruments, has been increased ten-fold. We may therefore, without much danger of being mistaken, conclude, that for every wealthy family which has quitted Ireland, three or four of those which remain have ascended from the middling to the higher ranks, and at least nine or ten from the lower to the middling. The enrichment of a nation always acts in this way : what is peculiarly striking in the case of Ireland is, that this great change has been effected in so short a time, and to so great an extent within the two last years.

We were gratified by the statements of Sir Francis D'Ivernois respecting the increasing prosperity of Ireland ; and, those statements are founded on documents, to which we cannot suspect our author of having falsified. We consider the increase of wealth, when produced, not by the spoliation of war, which always exhausts, even where it seems to enrich, but of wealth acquired by increased efforts, or improved methods of agricultural and manufacturing industry, as an infallible symptom of increasing civilization. The more the refined modes of civilized life are diffused among the Irish people, the more peaceable and tractable will they become. They will gradually learn to liberate themselves from the fetters of priestcraft and superstition, by which the great mass of the peasantry seem, at present, so firmly bound ; and, they will partake more largely, than they have hitherto done of that intellectual illumination, which prevails in other parts of the empire. Before we conclude this article, we must remark that the translation, which was no easy task, is executed with considerable ability.

ART. XI.—*Babylon ; a Poem.* London. No Publisher's Name, 1810, 4to. pp.

THIS poem, which is the production of a young lady, throws the Scatonian prize poems of the Cantabrigians far into the shade. It is highly animated ; and the versification

is such as would not be unworthy a place in Pope's *Messiah*. The poem opens with the following energetic lines :

' Where Shinar's plain extends its barren sands,
Where e'en no Arabs rove in lawless bands ;
Where no gay flowers display their varying hues,
Where no clear rill the fainting pilgrim views ;
No golden harvests cheer the lab'ring swain,
But desolation rules the burning plain ;
No temples there in orient pomp arise,
No priests attend the glitt'ring sacrifice ;
No hallow'd vases from Judea's shore
Adorn the spoils which Babel's monarch bore.
No courtiers prostrate at the tyrant's throne,
Or fall'n empires, there, subjection own,
But monsters howl, and hissing serpents glide,
Where tower'd the kingdom's glory, Chaldees pride.'

The fair authoress describes the prosperity and the fall of Babylon ; and exhibits the imagery and the sentiments of Scripture in very glowing verse. The Scriptures depict even the spirits of deceased potentates in the realms beneath, as rejoicing in the fall of Belshazzar. Isaiah says, ' Hell from beneath is moved for thee to meet thee at thy coming.' xiv. 9. This thought is thus poetically dilated by our authoress.

' A glimm'ring light of pallid blue is shed,
O'er these drear regions of the wand'ring dead ;
Through the dark gloom their shadowy forms appear,
Dim-seen as fading stars when clouds are near :
Loud burst the iron gates—hell's vaults around
With sullen roar reverberate the sound ;
Half from his throne, the dark-rob'd monarch rears,
His awful form amidst encircling spears.
As an electric flash the sky illumines,
More fiercely gleaming 'midst tempestuous glooms ;
So beam'd a sullen and malignant light,
Of joy on Satan, when athwart the night,
He view'd the fallen lord of Babel's throne,
Seek his dark realms, unfriended and alone.'

The present desolation of the ancient site of Babylon, is represented in the high wrought figures of Scripture, and in very smooth and flowing lines. There may be some commonplace embellishments in the following portraiture of a pilgrim lost in the Babylonian desert ; but we do not believe that the different circumstances of such a distressing situation could well be selected with more taste, combined with more appropriate discrimination, or wound up with more unaffected sensibility.

' Should e'er some hapless pilgrim thither stray,
When fades on western hills the ev'ning ray ;

If faint and weary'd from some realm afar,
 He drooping views grey twilight's glimm'ring star;
 While noxious dews their baleful influence shed,
 And night's dark shadows o'er the desert spread;
 (That night on which no morrow e'er shall dawn,
 To guide the pilgrim o'er the wilds forlorn.)
 Silent he stands; and trembling dreads to wake
 The deadly vengeance of the poison'd snake;
 Despairing hears the wild beasts fearful cries,
 And vengeful howlings that around him rise;
 No more for him shall breathe spring's balmy gale,
 And aromatic blossoms scent the vale;
 No more for him the redd'ning morn shall rise,
 Or moonlight radiance cheer the midnight skies;
 His wife may count the lingering hours in vain,
 His children ne'er shall view their sire again;
 In vain each ent'ring caravan to greet,
 They trembling seek the commerce-crowded street.
 Alas! for him who never can return,
 Prepare the solemn dirge—the fun'ral urn;
 Your father—husband—lies on Shinar's plain,
 Mourners, ye watch and weep, and watch in vain.

In the above extract, the two lines in a parenthesis would have been better omitted, as they are flat and vapid, and the same thought recurs in the following lines. Some of the other thoughts would have been improved by compression. We hope that the authoress of this poem, who is said to be the Hon. Miss Hawke, will not abandon the acquaintance which she has thus happily commenced with the Muses. But we would by no means advise her again to meddle with scriptural subjects, of which we cannot add to the interest even by the embellishments of poetry, and which are generally too sacred to be made dazzling by the variegated hues of fiction. Let Miss H. abandon these subjects to the valorous competitors for the Seatonian prize, or to young clergymen, who, in order to prevent themselves from falling asleep after dinner, may by way of a stimulus to vigilance borrow the church bible, and turn it into blank verse.

ART. XII.—*A Voyage to the Demerary, containing a statistical Account of the Settlements there, and of those on the Essequibo, the Berbice, and other Contiguous Rivers of Guyana. By Henry Bolingbroke, Esq. of Norwich, Deputy Vendue Master at Surinam, &c.* pp. 400. Phillips, 1807.

ART. XIII.—*An Account of the British Settlement of Honduras; being a brief View of its Commercial and Agricultural Resources, Soil, Climate, Natural History, &c. To which are added Sketches of the Manners and Customs of the Mosquito Indians, preceded by the journal of a Voyage to the Mosquito Shore. Illustrated by a Map. By Capt. Henderson, of his Majesty's 5th West India Regiment, 8vo. pp. 203. Baldwins, 1809.*

THE perusal of Mr. Bolingbroke's *Voyage to the Demerary* is admirably qualified to arrest the attention of those, who take up a book of travels not as a mere *passo tempo*, but as an additional help to the study of political economy. His book opens with some controversial discussion, in which he regards what he is pleased to denominate 'the perverseness of the English navigation laws,' as a deep seated evil in our system. In pursuing the subject he enforces with several judicious remarks the necessity of a relaxation of the navigation act in favour of vessels built by British subjects, in our American settlements, where it would seem that the abundance of materials and price of labour, are not the only encouragements held out as flowing from the adoption of his suggestions.

The first three chapters are mostly devoted to descriptive sketches made during the excursions of our traveller on his first arrival. In these the hospitality displayed by the settlers, both Dutch and English, furnishes a grateful theme of acknowledgement; thus early however does the author enter the lists as an advocate for the slave trade. We are willing to give him credit for the truth of his statements respecting the felicity enjoyed by our sable brethren under an English or even a Dutch task-master, but when we turn to a wordy dedication to Mr. Windham, who is panegyrised for his discrimination 'in the details of administrative appointment,' and complimented in the same breath for his hostility to the abolition of slavery, we cannot help ascribing a bias to Mr. Bolingbroke's mind, which the lucrative place of 'vendue master at Surinam,' has brought in its train.

It is a weak argument against slavery to select the friskings displayed by its victims on a day of rejoicing and idleness, as the effusions of a mind habitually gay, and cheerful from the lightness of its burdens; yet such is the kind of logic by which Mr. Bolingbroke would seek to reconcile his readers to the policy of the African slave trade; it resembles the argumentation of a country member, who in a late debate on the bill for preventing cruelty to animals, inferred the

general happiness of the lower beings, from the curvettings of the steed in his own meadows!

The disgraceful intercourse that prevails between the sexes in the West Indies, furnishes a fair subject of Mr. Bolingbroke's animadversion, and yet he entirely overlooks the circumstance that this is one of the curses attendant upon a state of slavery. He informs us, with rather equivocal symptoms of abhorrence, that the instant a young man arrives in Demerary, he seeks out some antiquated female trafficker in West Indian profligacy, from whom he purchases a companion of his bed. The price given varies, as we are informed, from 100*l.* to 150*l.* and it too often happens, that in imitation of 'Mr. Thomas Inkle,' of infamous memory, our newly imported debauchee speculates on the progeny of his concubinage as swelling the catalogue of heir looms which are to pass with his plantation to the highest bidder!

There are passages in Mr. Bolingbroke's work; which afford some grounds to hope that the barbarous punishments inflicted on the negroes in the West Indies are becoming unpopular but is there not something of the old West Indian morality in the following additions to the new penal code?

'If the cook spoils the soup' a most heinous offence in the eyes of Mr. Bolingbroke, he is made to eat it *warmly peppered with cayenne*. Other domestics acting with impropriety are sometimes confined, at other times obliged to eat an ounce of Glauber's salts, or to *sip them with a tea spoon when dissolved in half a pint of water*. This manner of inflicting punishment is *more rational* than any hitherto adopted and as long as the negroes are stimulated with a degree of pride, and emulation, it will continue to have the desired effect!

When Mr. Bolingbroke informs his readers, that to force a poor negro to sip a strong solution of Glauber's salts by teaspoonfuls, is "a more rational punishment than any hitherto adopted" we incline to suspect the accuracy of his reasoning faculties. To us Europeans, it appears a refinement in cruelty worthy of a Heliogabalus or Nero.

It will occur more than once to an impartial reader on the perusal of Mr. Bolingbroke's volume, as a source of regret, that an author who thinks so justly and makes himself agreeable on most topics, should so frequently have recourse to the most palpable sophistry in defence of the slave-trade.

'The Europeans (p. 114) are a conceited people. They read and they fancy that every thing can be known from Books. They undervalue observation, experience, practical talent of every kind. They listen to metaphysical politicians, who without having visited the West Indies, or knowing at all the nature

of the people and of the properties there, think they can direct the tropical planter how best to cultivate, and the assembly of Jamaica, how best to legislate. By such vain authors, the English people have been goaded into petitioning their Legislature, for an abolition of the slave-trade. It is the trade in free negroes which alone they ought to abolish. The slave-trade is a universal benefit !

Now it is most unfortunate for our author, that the disgraceful traffic, which he supports, owes its downfall to the 'observation, experience, and *practical talent*' of thousands whose indignant eloquence and triumphant personal exertions in the cause of humanity were called into action not by 'metaphysical politicians' but by the actual visitation of the scenes of horror, which are the inseparable concomitants of African slavery. We will therefore take leave of this part of Mr. Bolingbroke's performance with assuring him that however much credit he may assume from his defence of slavery, we have found nothing in it but the monotonous echo of arguments, which have long been disgusting from their repetition, and despicable from their want of the true logic of morality.

Our traveller next proceeds to depict the manners and habits of the various tribes of native Indians, who inhabit the immense *tracts of country* which go by the name of Guyana. In this kind of description, we think him peculiarly happy, and the occasional reflections in which he indulges himself are far from being inapposite. The different tribes are distinguished by customs arising from the different ways of life, which the varieties in their local situations compel them to adopt. Their religion however and certain general maxims in political œconomy are common to all. They believe in a God as the cause of all the good which occurs in the world, and in a race of malevolent beings of inferior power called Yowahos as the authors of all the evils which befall them. To the former they offer up no prayer; but when misfortune assails them they seek to avert the vengeance of the latter by supplications. With them the offices of priests and physicians are synonymous: and this dignity is hereditary. A hollow calabash or bladder with a few stones in it, to frighten away the evil genius by the noise it makes, composes the whole of an Indian pharmacopeia, while the manual of devotion, consists in a few ejaculatory remonstrances, which lead to a feigned interview between the medical practitioner and the Yowahoo: the claims of the patient and of the latter are then gravely discussed and the controversy ends by a prophetic declaration from the *peii* or priests to the relatives of the patient, which like the Delphic Oracle admits of several interpretations.

The native Indians display their grief for the loss of a deceased friend in a manner somewhat similar, to that of the natives of Scotland and Ireland of the present day. At the funeral it is considered highly unfashionable in the attendants of either sex to be sober: the knell of the departed is therefore rung in with all the horrors of intoxication.

After dismissing the native Indians, Mr. Bolingbroke, returns to his favourite topic, and after exhibiting a pleasing picture* of the happiness and comfort enjoyed by the negroes on a Dutchman's plantation at Berbice, boldly assures his readers, that the abolition of the slave-trade will be attended with utter destruction to the colonies!

Those whom chance or interest may direct to the shores of Guiana, will learn with pleasure that they may occasionally enjoy something like the delights of an Italian climate, on visiting Mahaica, a settlement at the mouth of a river of that name, situated between the rivers Berbice and Demerary.

The rise and progress of a Dutchman from beggary to affluence without talents, without education, and with but slender pretensions to moral excellence, will be found in the entertaining account given of Mynheer Vos, at p. 217. After this edifying recital, Mr. Bolingbroke concludes with a most sweeping invitation to Europeans of every description, to visit the Demerary as Planters. The lures held out to 'young British farmers,' are truly fascinating, and that no argument may be wanting, Mr. Bolingbroke gravely borrows some of the delights of the Mahomedan paradise, to heighten the luxuriance of the enjoyment: in short the young British farmer is informed that the rights of '*cuisage* and '*jambage*,' are recognized in Guiana as formally as they were in Europe in the feudal ages!

Our limits do not admit of our entering at much greater length into the details given in the volume now before us; suffice it to say, that its contents will amply repay the time bestowed on the perusal. The reader will no doubt be struck with many forcible truths in political economy, which are continually occurring throughout the work, and will be disposed in common with us to overlook the fooleries into which Mr. Bolingbroke has been occasionally betrayed, when he throws off the commercial and assumes the scientific or legislative character. It certainly does strike us as highly presumptuous in the salesman of a cargo of slaves,† to enter the lists with a medical practitioner of considerable talents on the subject of the diseases of warm climates. The 'mistakes and blunders' of 'Pinckard,' (as he is pleased

* P. 174.

† Mr. B. uniformly calls himself Vendue Master—i. e. licensed auctioneer.

to designate the character in question,) we are bound in charity to suppose, were introduced to public notice through the medium of Mr. Bolingbroke's ponderous quarto, at the suggestion of his bookseller, who probably recollected that Dr. Pinckard's Notes on the West Indies, still threatened to be a formidable rival to any new publication. Of a similar objectionable description are the sneers in which Mr. Bolingbroke indulges, when arraigning the policy of Lord Sidmouth's administration. Who could expect to find an anti-ministerial *tirade* embodied into a grave quarto book of travels?—The adulation paid by that fawning literary sycophant Mallet to Garrick, when he lugged a compliment to that great actor into his life of Lord Bolingbroke, was nothing to this.

Before we take leave of our traveller, we must request the liberty of cautioning him against the too frequent use of West Indian English in his future lucubrations. It surely was not in Great Britain that he picked up the words "incult" for "uncultivated," nor will his flowery expression of "a grade nearer to savagism" pass current, so long as our language can boast of the intelligible terms of "degree" and "state of nature." We would also couple with our remarks on these inaccuracies in language, a few hints, which may perhaps check the exuberance of our author's wit in future. It is a poor pun, when informing us that the estates in Demerary are surrounded by ditches, to say that they are "*dammed*" on all sides: the wit here aimed at gains nothing by the printer's italics. The story of Mynheer Van der V. and the fiscal or Dutch magistrate of Demerary is good of its kind, but as there is nothing new under the Sun, and as Mr. Bolingbroke admits that his reading is not very extensive, we have to inform him that it is to be found in an edition of Joe Miller published long prior to Bolingbroke's visit to Guiana.

We shall now proceed to lay before our readers, a brief account of the recent publication of Captain Henderson on the British settlement of Honduras. The opportunities afforded by a military life of acquiring materials for extending our knowledge of foreign countries, are many and great and from whatever cause it may arise, it is to be lamented that the number of authors, in the military profession, is so few. The work of Capt. Henderson is admirably calculated to shew what might be done for the cause of science by a mind, in which habits of general observation are superinduced on the military character.

The British settlement of Honduras is part of a peninsula, the eastern boundary of which is formed by the Bay of Honduras, and the western by that of Campeachy. It extends from

about 16 to 21 degrees north latitude, and from about 84 to 94 degrees, west longitude.

Early in the eighteenth century settlements had been formed by small parties of English, with the approbation of the natives, on the east coast of this peninsula, but they were much molested by the Spaniards until the peace of 1763, when certain stipulations were agreed upon, whereby Spain guaranteed the possession of these settlements to the British. The former power however has not been uniform in its observance of good faith towards the latter, and various fruitless attempts have been made to subjugate the colony by military enterprises undertaken by the Spaniards.

The chapter which follows is entirely devoted by the author to a detail of the advantages likely to result to the mother country, from holding out encouragement to the settlement of Honduras, calculated to call forth all its various resources. The mahogany and logwood which it produces, are regarded by Capt. Henderson as mere secondary sources of prosperity: he describes the soil and climate as capable of producing all the vegetables of Europe, in addition to those of the Indies—Cotton, coffee, sugar, indigo and rice promise amply to reward the adventurer, who visits Honduras as a planter, while luxuriant fruits and abundance of animal food of all descriptions, hold out powerful inducements to settlers of other descriptions. The fisheries of the Bays of Campeachy and Honduras are uncommonly productive, but what will perhaps most delight an English resident is, the abundance of turtles to be found in these regions:

There are two seasons of the year for cutting mahogany at Honduras, the first commences shortly after Christmas, or immediately after what is called the *wet* season, and the second is about the middle of the year.—Gangs of negroes consisting of from 10 to 50 each, are employed on these expeditions, and the reader may form some idea of the enormous profits attending the trade in mahogany, when he is informed that one tree alone, frequently produces 1000*l.* in the market at Honduras.

We rejoice to find that the condition of the slaves in Honduras, is better than those in any other British settlement. The value of a negro at his first importation, is from 120*l.* to 160*l.* Jamaica currency, but after having become expert at the business of wood-cutting, the same negro will sell for 300*l.*

The population of the settlement is estimated at 200 whites and 500 free people of colour. The number of negro slaves is supposed to be 3000. It may appear singular, but it is nevertheless true, that every male slave is furnished

with fire arms, and yet they are never used except in defence of their masters against foreign invasion, or in procuring game for their tables. A strong proof, if any were wanting, of the wisdom of a mild system of treatment towards those whom Providence has placed in a state of dependence.

The bilious and inflammatory diseases peculiar to the West Indies, visit Honduras in the hot months, but their ravages are mostly confined to persons newly arrived in the settlement from Europe; the negroes employed in the woods are subject to what is called the *bay-sore*, a disorder which is supposed to be peculiar to Honduras. It is described as a cancerous affection of the hands or legs, and the cure is said to be effected by caustics. The Tetanus of the West Indies is totally unknown at Honduras; a problem which our medical readers will perhaps find some difficulty in solving.

In giving the natural history of the settlement Capt. Henderson has displayed uncommon accuracy and minuteness, and the naturalist will meet with varieties in the several kingdoms which cannot fail to add greatly to his stock of knowledge. His remarks on the birds, fishes, and reptiles of the coast are peculiarly valuable.

The remainder of the volume is occupied with an account of the Mosquito Indians, with whose manners and country the author became acquainted during a mission from the British governor of Honduras to the chiefs of that nation. Much curious information is here communicated, and an English reader cannot fail to be pleased when he hears that the Mosquitos conceive themselves to be highly honoured by the friendship of the British nation; their partiality is founded on several obscure traditions, or prophecies, but more probably it may be ascribed to the assistance they have on some occasion derived from British allies when engaged in one of those wars of extermination, which the Spaniards, whom they held in abhorrence, have from time to time waged against the unoffending Indian tribes.

A close imitation of British customs and manners is the characteristic of the Mosquitos. Their chief men go by the various appellations of generals, colonels, majors and captains, and they wear such of the cast-off clothes of these officers of our army, as have found their way from the depôts of Monmouth Street to the Bay of Honduras. The king out of compliment to his British ally, calls himself George, and the crown is hereditary. His power however, is somewhat despotic: when the commission of an offence is communicated to the royal ear, a messenger is dispatched to the offender with his majesty's gold headed cane, and with this instrument decrees are enforced, and punishment inflicted. When a crime is committed, which may be atoned for by the

payment of a fine, (as in cases of adultery, where an ox is sufficient to heal the wounded honour of the injured husband) the chief man of the tribe is held to be responsible for the penalty; it is his interest and duty therefore to prevent the offender from escaping.

They have no particular form of religious worship, but they believe in good and bad spirits; like most savage nations, they deprecate the wrath of the latter, by incantations, and the conjurer is an important member of the Mosquito community.

We may fairly conclude with assuring our readers that this unassuming little volume of Captain Henderson, is a very agreeable performance. Unlike most of his contemporary travellers who have been seized with the itch of journal writing, he seldom obtrudes himself on his readers in any other character than that of an author, who is anxious to instruct and entertain his readers with plain matters of fact, unmixed with the affectation of extraordinary political or scientific acquirements.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 14.—*Obedience, the path to Religious Knowledge; a Sermon, preached before the University of Oxford, at Saint Mary's, on Sunday, January 28, 1810. By Daniel Wilson, M. A. Vice Principal of St. Edmund-hall, Oxford, and Minister of St. John's Chapel, Bedford-row, London. Second Edition: London, Hatchard, 1810.*

THE author says, "that a religious tendency of mind is necessary to a due reception of scriptural truth, will be manifest, if we recollect that a cordial assent even to a moral proposition implies of necessity the combined operation of the understanding and the affections. Bare abstract truth, such as the axioms of geometry, where the moral duties have no place, and where, in consequence, there are no prejudices, nor passions to interfere, may be received alike by a virtuous and a vicious mind. But every position, which regulates our conduct, can be really acquiesced in only by a man who is in some measure influenced by the dictates of virtue." Part of the above extract is rather too vaguely and indefinitely expressed. When the author says, that "a religious tendency of mind is necessary to a due reception of scriptural truth," he seems to use the word *religious* as synonymous with *scriptural*. But suppose we were to say, that "a scriptural tendency of mind is necessary to a due reception of scriptural truth," would not this be tantamount to the assertion, that, no man can give credence to scriptural truth till he is previously inclined to believe it? Where would be the difference?

between saying this, and saying that a man must be prejudiced in favour of a scriptural proposition, before he can believe it? Is not this to lower the dignity, and to depreciate the evidence of scriptural truth? To us it appears that scriptural truth like truth of any other species will influence belief in proportion to its credibility, or, in other words, in proportion to the weight of evidence by which it is supported. Though assent to religious truth does not, as Mr. Wilson seems to suppose, depend upon the will, but upon the evidence, a man cannot capriciously will to believe either this, or that proposition. Where two propositions are placed before the mind, the mind cannot but assent to that which is supported by the strongest evidence.—This is not a matter of choice, but of constraint. The evidence produces the necessity; Hence Truth is and must be omnipotent. Such is the wise constitution of God!—A man may disguise his conviction of a truth, or he may verbally assent to what he does not believe; but, whatever may be his hypocritical concealments, or his outward professions, his mind, as far as he possesses the faculty of discrimination, cannot internally resist the force of evidence. The mind is active in examining evidence, and in balancing probabilities, but it is passive in its assent to the preponderance of proof. If we place two weights in opposite scales, can we help believing that that is the heaviest, which turns the scale? Is this belief a matter of necessity or of choice? When the mind examines the truth of opposite propositions, its assent must be commanded by the real or apparent excess of proof. Mr. Wilson seems indeed to bewilder himself by confounding the assent of the understanding with the obedience of the will. A man cannot obey a moral rule without being previously disposed to do it; but he may believe in the truth and justness of the rule without any such previous disposition. A man, who is made acquainted with the nature of Alcohol, cannot but believe that the intemperate use of it must be pernicious to health; but yet, he may not be disposed to forsake the practice of ebriety. The assent to a moral proposition does not of necessity imply “the combined operation of the understanding and the affections.” The mind as necessarily assents to moral truths, when they are supported by sufficient evidence, as it does to geometrical or any other truths. Moral precepts, as well as geometrical rules, have an evidence of their truth independent of the practice of those by whom they are believed. For they may be believed without being practised, though they are not likely to be practised without being believed. The practice of any moral virtue, as of beneficence, temperance, &c. will indeed afford a more palpable and sensible evidence of its truth in the self-approbation and self-satisfaction which it will produce. This sweet unseen gratification cannot belong to the man who believes in the truth of a moral rule, and yet violates his obligation. His bosom will, on the contrary, be the centre of self-dissatisfaction and inquietude. When Jesus said in the words of Mr. Wilson’s text, that “if a man will do his will, he shall know of the doctrine whether it be of God,” he meant, that

if a man would conform his habits to those rules of righteousness which he inculcated, he would find them such a source of internal serenity and joy, as would convince him that they owed their origin to, and had the sanction of, the moral Governor of the world.

ART. 15.—*The Fall of David ; a Sermon preached at All Saint's Chapel Bath, on Sunday the 4th of March 1810. By the Rev. Lucius Coghlan, D. D. upon 11 Sam. ch. xi. v. 1. Longman, 1s. 6d.*

THIS sermon is preceded by a prefatory address by the Rev. Dr. Coghlan to his Bath audience, of which the following is a part :

' Ladies and Gentlemen,

' I humbly beg leave to submit the following Discourse to your dispassionate perusal. I am induced to do so by the advice of some clerical friends who have seen it in manuscript, and by a consciousness that I am incapable of uttering any thing in a pulpit that could wound the chastest ear, or in the slightest degree offend any mind that possesses real purity. I publish it in vindication of my moral character, and as my best, if not my only answer to those who have injuriously asserted that it borders upon obscenity. Indeed some have exhibited that charge in much more unqualified language.'

Dr. Coghlan professes it to be his object to show that persons who indulge in a voluptuous indolence, " must be subject to surprises of sin, to which persons of more active pursuits are utter strangers." The learned Doctor, ascribes the guilt into which David was precipitated by his connection with Bathsheba, to "*indolence, combined with seclusion.*" In another place our grave divine tells us that, when the pious monarch was surprised, he "*was in an unoccupied state, that insensibly leads to ruminations of an inflammatory and most dangerous nature.*" So prepared, his heart became as it were a mine highly charged with combustibles, and ready to explode in a moment. As a proof that it was so, listen to the following sentence in the Scripture narrative : "*And from the roof he saw a woman washing herself, and the woman was very beautiful to look upon.*" It is not necessary for my present purpose to proceed further, for you all must recollect the catastrophe. The Doctor informs us, that when David first saw Bathsheba, he did not know her to be a married woman. "*It is therefore most highly probable that, when he first yielded to a lustful impulse, he intended to indulge in a transient lapse from virtue.*"

By this time it is probable that our readers will not be surprised that this sermon of the Rev. Dr. Coghlan should have caused a titter in the gay circles of Bath : and incited the genius of scandal which resides in that place to be a little busy with the Doctor's modest fame.

ART. 16.—*The Deity and filiation of Jesus Christ, being the Substance of two Discourses, addressed to a Society Meeting for worship in Grape-lane Chapel, York, and published at their request.* London, Longman, 1810.

THIS production will be an agreeable present to the believers, in what is called, the Trinity.

ART. 17.—*The Consequences of unjust War; a Discourse delivered at Newbury, February 28, 1810, being the day appointed by Proclamation for a general Fast; to which Authorities are appended, in confirmation of the Facts asserted.* By J. Bicheno, M. A. London, Johnson, 1810. 2s. 8vo.

THIS is a very animated sermon, and does honour to the moral and political sentiments of Mr. Bicheno.

ART. 18.—*On the Character and Influence of a virtuous King; a Sermon, preached on the 25th Day of October 1809, in the West Church Aberdeen, on occasion of the Jubilee on the fiftieth Anniversary of His Majesty's Accession.* By William Laurence Brown, D. D. Principal of Marischal College, &c. Aberdeen, Chalmers and Co. 1810.

IF we cannot, judging from the present specimen, speak very highly in favour of this writer's theological talents, we cannot withhold our admiration from his courage. "I am not afraid," says he, of our eternal foe with all his hosts, and all his military skill, and all his profligacy and rancour." We acknowledge that, while we contemplate all this, we cannot feel quite so much at our ease; but we hope that, by degrees, we shall bring ourselves to the same consciousness of security.

The leaves of this sermon are gilt, which is the only feature of novelty that it presents; the rest is common-place.

POLITICS.

ART. 19.—*A Statement of Facts delivered to the Right Honourable Lord Minto, Governor General of India, &c. &c. on his late Arrival at Madras.* By William Petrie, Esq. Senior Member of the Council at Madras. With an Appendix of Official Minutes. London, J. J. Stockdale, Pall-Mall, 1810, 3s. 6d.

IN our Review for last March, we gave a brief account of the circumstances, which gradually produced the late violent burst of discontent in the Indian army. Mr. Petrie appears to have been a strenuous and enlightened advocate for measures, which would have either prevented the dissatisfaction in the army, or would have appeased it without any danger to the public tranquillity, and to the ultimate safety of the British dominion in the east. The breach of the tent-contract, the impolitic and unnecessary severity, which was shewn to General Macdowell, the impotent resentment of which he became the object, the suspension of colonel Capper and major Boles for transmitting to the army the farewell order of the commander-in-chief, were what principally operated in exciting the disgust of the military, and in in-

flaming their minds against the civil government of Madras. 'The measure of removing lieutenant colonel Capper,' says Mr. Petrie, 'and major Boles, was universally condemned by the most respectable officers in the army, and not more so by the officers in the company's service, than by those of his majesty's regiments. It was felt by all as the introduction of a most dangerous principle, and setting a pernicious example of a disobedience and insubordination to all the gradations of military rank and authority: teaching inferior officers to question the legality of the orders of their superiors, and bringing into discussion questions which may endanger the very existence of government. Our proceedings at this time operated like an electric shock, and gave rise to combinations, associations, and discussions, pregnant with danger to every constituted authority in India; it was observed that the removal of general Macdowell (admitting the expediency of that measure), sufficiently vindicated the authority of government, and exhibited to the army a memorable proof that the supreme power is vested in the civil authority.'

Mr. Petrie seems to have made every possible effort to dissuade Sir G. Barlow from the ill-advised measure of punishing the two officers above mentioned for obeying the orders of the commander in chief. When the minds of the military were almost totally estranged from the civil authority by the rash and inconsiderate proceedings of the governor of Madras, none of those measures appear to have been taken, which were most proper for allaying the storm, before it exploded in acts of open disobedience to the government. Mr. Petrie well remarks that there is a wide difference between the mutiny of a corps and the revolt of a whole army, and that the remedies, which it may be wise to apply to the one, are totally inapplicable to the other. But the governor of Madras seems to have rejected all those counsels of conciliation, which would probably have instantly quieted the ferment in the army; and have restored harmony and confidence between the military and civil power. The moment when conciliatory measures would have been both wise and efficacious, was suffered to pass away; and though the government has been, for the present, successful in restoring the public tranquillity in that quarter, yet we fear that the remembrance of past events has left an impression on the minds of the military, which will, at some future period, be productive of new and more tremendous convulsions in the eastern world. The Sepoys have been unfortunately taught to appreciate our weakness and their strength. 'The appeal of government,' says Mr. Petrie, 'to the native troops is, perhaps, more pregnant with danger to our security in India than any other measure we have yet adopted. Besides its immediate and ruinous effects on the discipline and subordination of the army, it leads to consequences of far more general magnitude and importance.'

'By this appeal to the Sepoy, we instruct him in the fatal truth, that on the support of his arm depends the security of the empire in the east. It removes the delusion by which for so many

years a handful of Europeans has kept millions in awe ; and, for a temporary and no great national object, endangers the whole machine of our Indian government. I consider this to be the most fatal wound that the public safety has received in the present distracted conflict.' The perseverance of Sir G. Barlow in measures of rigour and coercion in opposition to those who advised a more lenient course, may first appear like the intrepid constancy of a GREAT mind, but a really GREAT mind is above noticing such frivolous pretexts for animosity and resentment, as are mentioned in the following passage from the official statement of Mr. Petrie. ' In the commencement of the discontents, the military in general, at the Presidency, declined accepting of the governor's invitation to dinner. This was taken up in a manner which gave importance to a circumstance of no moment in itself, and, by making the refusal a breach of military discipline, it increased the spirit of resistance ; and many officers preferred incurring the severest displeasure of government, rather than give this involuntary test of obedience. *The young men of the institution were ordered to their corps, because they would not attend a ball of Lady Barlow's.* A battalion of Sepoys was sent across the peninsula to Goa, because the officers refused to dine with the governor.'

ART. 20.—*Desultory Reflections, on Banks in general, and the System of keeping up a false Capital, by Accommodation Paper, so much resorted to by Monopolists and Speculators; divided into three Parts, or Essays, and Dedicated, without Permission, to the Governor and Company of the Bank of England, By Danmoniensis, London, Sherwood, 1810, 12mo. 4s.*

THE first essay in this little volume, is on banks in general. For ' the coinage of real money,' says the author, ' the laws admit of only one mint ; it is not, then, really astonishing, that for imaginary money there should be no restraint ? That, while the laws of a wise and discerning people, condemn as a malefactor and doom to the most ignominious death, the man who dares to impress any metal (really possessing intrinsic worth) with the king's image, and tender it as coin ; they should, by permitting individual after individual, to erect mints innumerable and deluge society with overflows of paper, encourage such a multitudinous assemblage of intruders, to assail, combat, vanquish (the writer may almost say exterminate), our former circulating mediums, the regular forces of the country ? Our guineas are banished, while mere upstart nominals triumphantly possess the island ; the king himself, however justly respected by his subjects, cannot withstand an host of adversaries ; his image, however precious and desirable, cannot remain in a country, where the opposition of antagonists is daily and hourly increasing.

' Independent of the grand national establishment or mint of notes, every town or large village, almost throughout the kingdom, has to boast of secondary mints ; whose proprietors, in

frequent cases, are not only scarcely known in the neighbourhood, where they have erected the furnaces of future mischief, but whose funded or landed property is equally a matter of doubt. Still, even their paper is circulated, and though refused by some few individuals, whose knowledge of what appertains to personal responsibility places them upon their guard against imposition, nevertheless the multitude, wholly incapacitated from forming a correct judgment of such matters, and hood-winked by the apparent air of respectability attached to a banking concern, receives as real and *bonâ-fidè* securities, their printed slips of paper, which have no more positive validity annexed to them, than the shop-bill of a common tradesman; excepting, indeed, that the former promise the payment of that, which they do not possess: whereas the latter really possesses the commodities, which he professes to sell.

Essay II. is on monopoly and speculation. Essay III. is on the general consequences of speculation. These consequences are very forcibly pourtrayed. The author himself writes feelingly on the subject, and seems to have been the victim of the delusion which he exposes and deploras.

ART. 21.—*A Review of the Conduct of the Allies, with Observations on Peace with France.* London. Richardson, 1810. 3s.

THIS is a sensible Pamphlet. Many of the Remarks evince sagacity and reflection. On the negotiation for peace at Lisle, between Lord Malmsbury and Letourneur, the author says that 'this conference opened with apparent sincerity on both sides; but unfortunately, our habits of diplomatic delay and procrastination (our plenipotentiary not having received full powers to conclude a treaty) were attended with very dreadful and unexpected results. The revolution of the eighteenth Fructidor (Sept. 5, 1797) supervened. By this fatal event, all the men of talents, character, and moderation in France, were deported; and all hopes of rational freedom, all expectations of permanent and good laws, all prospects of a secure and lasting peace, were done away perhaps for ever; yet this revolution hung by a thread. *It never would have taken place if the preliminaries had been previously signed at Lisle. We should then have no more heard of Buonaparte, but as a celebrated general, like Angereau, or Massena.*' Those, who contemplate the power of the present emperor of the French with horror and dismay, may find ample food for musing, in the concluding sentences of the passage, which we have just quoted. On what slender threads do the greatest events and the most momentous interests seem to depend! The negotiation at Lisle, was probably protracted by the deluded policy of the English cabinet in order to give time for a counter-revolution to explode in favour of the Bourbons; but the revolution, which did take place at Paris, instead of promoting the restoration of the Bourbons, ultimately led to the es-

tablishment of a new dynasty, by which the fond hopes of the Capets seem to be for ever extinguished!—The author of this pamphlet condemns our former refusals to make peace with France, and he thinks that the attempt ought to be renewed.—

‘A speedy, stable and honourable peace, can alone avert that series of calamities which has overwhelmed all the rest of Europe.

‘The public sentiment in favour of peace would be unanimous and loud, were it not for that class whose fortunes are derived from the calamities of war; and whose connections and interests are unfortunately but too extensively ramified through the British Empire.

‘The stability of peace must depend on the new relations to which it will give birth. It will be preserved as long as it is convenient and expedient to both parties; and longer no peace ever yet continued, though made to last for ever, ‘in the name of the holy and indivisible Trinity.’ An *honourable* peace is, however indispensable; for national honour is but another word for national independence.

‘Peace, so necessary to the world.—Peace, which could have been so often, and so cheaply obtained, must like the sibylline volumes, at last be purchased at any price. Part of that price has been already paid in advance, and it is immense.—the independence of Europe! Yet, it is consolatory to know, that peace alone will secure and establish our own.’

ART. 22.—*A Defence of Bank Notes against the Opinions which have been published in the Morning Chronicle, Cobbett's Register, and a recent pamphlet, entitled "The High price of Bullion, a Proof of the Depreciation of Bank Notes," with Observations on the Balance of Trade, and the Course of Exchange. By John Grenfell, Esq. London. Walker, 1810. pp. 23.*

THE author treats the depreciation of our paper currency as imaginary and contends that the high price of bullion is not caused by an inundation of paper, but by an extraordinary demand among the nations of the Continent. This extraordinary demand for bullion among the nations of the Continent, must finally resolve itself into a refusal on their part to receive our produce or manufactures in exchange for the commodities with which we are supplied by them. Hence this trade must in a great degree be carried on by Great Britain, by the export of coin or bullion. The price of bullion must consequently rise in the home-market; and hence our guineas are either smuggled out of the country, or melted in the crucible previous to their departure.—But if we were less exuberantly supplied with a paper circulation, than we are at present, the money price of every article would be considerably less than it now is;—and Great Britain would pay for many of those commodities in her manufactures, which she now procures only through the medium of the precious metals. She would no longer be drained of her bullion as she now is. We have not space to discuss the subject at length;

but we fear that our present excess of paper-currency is a greater evil, and a source of more numerous ills, than Mr. Grenfell seems to suppose.

ART. 23.—*Reform without innovation or cursory Thoughts on the only Practicable Reform of Parliament, Consistent with the Existing Laws, and the Spirit of the Constitution.* London, Savage, 1810.

THE Writer's notion of the *only practicable Reform* confines itself within a very narrow compass; His proposal is "that every qualification, whether real or borrowed, shall remain liable to the demands of the member's creditors, during the whole period of his sitting in parliament; instead of its being lent, as is frequently the case at present, for four and twenty hours, for the mere temporary purpose of enabling the member to take his seat, and to be then returned to the real owner." We would ask one question of this reformer—If the *amount of the debt* contracted by any particular member, either before, or within six months after he has taken his seat, should be greater than *the value of his qualification*, and *an extent* should be issued for the purpose of satisfying these claims, how could he contrive that *such qualification*, whether real or borrowed, should remain liable to the demands of the member's creditors, *during the whole period of his sitting in parliament?*

If the *only practicable reform* be no better than this, we are in a very unenviable predicament. But we hope better things.

ART. 24.—*State Calendar or Memorandums, and Narratives Parliamentary, Civil, Military, Naval and Ecclesiastical.* London, Scholey, 1810. folio.

THIS publication, which must have been produced at the expense of very considerable labour and research, concentrates much important information on subjects, which are at all times, of very general interest. As a work of reference, it is valuable and useful. It is printed with great elegance, and blank pages are left for the purpose of introducing such alterations as political changes may occasion. It is upon the whole, the best compilation on the subject that we have ever seen.

POETRY.

ART. 25.—*The Valentine, a Poem on St. Valentine's day, (the 14th of February,) with a Poetical Dedication to Mrs. Dorset, Author of "The Peacock at Home."* By Edward Cox, Esq. of Hamstead Heath. London. Longman, 1810. Price 2s. 6d.

MR. COXE, informs Mrs. Dorset, author of "The Peacock at home," to whom this poetical *morceau* is dedicated, that her eyes still retain their fire; and that their sweetness also still survives; and with other pleasant intelligence—assures her that

" Their Bard's renown
But little fears the critic's frown;
If she, whose BIRDS unrivalled shine,
Grace with her smiles his VALENTINE."

Among other lively couplets calculated to excite that *smile* at once so gratifying and so satisfactory to this gentleman, are the following,

The GANDER ties the marriage noose
With (what man oft has done)—a GOOSE
Whose cackling to *his* ravished ears,
Seems like the music of the spheres;
And smitten with her *embon point*,
Thinks he embraces charms divine.
While their own downy feathers spread.
Serve *without making*, for their bed!

That the bed should serve *without making*, we can easily conceive; but how the *downy feathers* should do so, is to us, not quite intelligible. But Mr. Coxé seems to understand these matters better than we do.

NOVELS.

ART. 26.—*The Woman of Colour, a Tale.* 2 vols. Londop. Black, Parry, and Kingsbury. 1810.

THE author of this work tells us, that the moral he would deduce from the story of the *Women of Colour* is 'that there is no situation, in which the mind, which is strongly imbued with the truths of our *most holy faith*, and the consciousness of a divine *Disposer of events* may not *resist itself* against misfortune, and become resigned to its fate.' All this may be very true but we have our doubts of the morality of this tale. We do not see what good is to accrue from reading a story, in which an amiable female is despoiled of her name and station in society, through the machinations of a rejected and jealous woman, and three worthy characters made wretched for no one reason in the world. Olivia Fairfield, the *Woman of Colour*, comes over to England with a fine fortune to marry her cousin, by the desire of her late father; if she does not do this, her fortune is forfeited. This cousin is represented as amiable and handsome. They are united; and the good and superior qualities of Olivia engage the esteem of her husband in spite of her colour. She is happy in possessing this esteem and displays much good sense and feeling. It however turns out that her husband had two years before clandestinely married a beautiful girl, who was dependant on his brother's wife; and as this wife wished to have married Augustus Merton, instead of the brother, she determined to wreck her vengeance on her rival. She accordingly makes her believe,

that she was seduced by a false marriage; and, in the absence of her husband, sends her into a remote country, and on his return propagates a report of her death which is believed, and he afterwards marries his cousin of colour. She then removes the former wife and contrives to throw her in the way of her husband; her re-appearance makes all the confusion that can be wished; and of course the Woman of Colour's marriage is null and void. The author has endeavoured to throw into the character of Olivia, a wonderful quantity of magnanimity, fortitude, and religion, and has, in some measure, succeeded. But Olivia is rather too methodistical; *providence* is for ever in her mouth; she indulges a little too liberal in the use of the *Most High*, and plumes herself too much on her religious duties, and her quotations from Scripture. The character of her black servant Dido, is the most natural of any. Mrs. George Merton evinces a malignity, which we trust is unnatural; and the East Indian Nabobs family present nothing new.

MEDICINE.

ART. 27.—*A genuine Guide to Health; or, Practical Essays on the most approved Means of preserving Health, and preventing Diseases. To which are added, Cursory Observations on Intemperance and various Excesses, and the extraordinary Influence they have on the Human Frame: with Suggestions to counteract their baneful Effects. Also, Strictures on the peculiar Regimen and Management of Invalids, Women in Childbed, and Infants; with ample Instructions to select such Articles of Food, &c. as are best adapted for them. Written in a brief, but comprehensive Manner, by T. F. Churchill, M. D. Professor of Midwifery in London, Author of the New Practical Family Physician, Medical Remembrancer, &c. &c. London, Crosby, 1810, 4s. 12mo.*

WE have had so many *genuine guides* to health, that it is difficult to determine which is the counterfeit. Dr. Churchill's title-page certainly promises much; but we are not fond of *promising titles*. They remind us too much of the labels on a quack-medicine. Dr. Churchill might as well have left his readers to judge whether his *manner* be at once '*brief and comprehensive*.' Some of the remarks in this work are certainly judicious and useful; but it appears to us that several passages might have been more delicately expressed without any injury to the sense.

ART. 28.—*The Medical Remembrancer; or, Pharmaceutical Vade Mecum; being a short Sketch, of the Properties and Effects of all the Medicinal Compositions and Simples now in Use, as directed by the College of Physicians in the last New London Pharmacopeia, arranged under their several Classes. To which is added, an alphabetical Table in Latin and English, with the former and present new Names; containing the proper Doses of each Medicine. Intended as a complete Pocket Manual. The second Edition by Thomas Furlong Churchill, M. D. London, Johnson, 1810.*

THE second edition of this work contains every medicine in the London Pharmacopeia, with the *old* and *new* names. It may

be a useful manual to the sons of Æsculapius; or to those who are fond of dabbling for a prize in the lottery or the *healing art*.

MISCELLANEOUS.

ART. 29.—*A Letter to the Right Honorable William Windham, on his Opposition to Lord Erskine's Bill, for the prevention of Cruelty to Animals.* London, Maxwell & Wilson. Price 2s. 1810.

MR. BRINDLEY, the great artificer of canals used to say that he never cut a live stick out of a hedge when he could find a dead one that would answer his purpose. This instance of sentiment may appear extravagant and ridiculous; but to us it seems a just tribute of respect to the works of God. If even a live shrub ought not to be wantonly and uselessly destroyed, how can we justify the practice of barbarity to animals as sensitive to pain as ourselves? We have no doubt but that the bull, which feeds in Mr. Windham's meadows at Felbrig, has as much repugnance to the *pleasant pastime* of being beaten with bludgeons by a mob of clowns, or lacerated by a couple of bull-dogs as he would himself. Mr. Windham would not certainly think this treatment *good sport*. But does not Mr. Windham know that there is a certain old precept '*do as you would be done by*,' which, within reasonable limitations, is as applicable in its practical duties to our conduct to the brutes as to our fellow-creatures. Every effort to mitigate the sufferings of the brute creation merits our cordial praise.

ART. 30.—*A Letter to Jasper Vaux, Esq. Chairman of the Meeting at Lloyd's, on Monday, the 29th of January last, in which the Nature and Principles, and the past and present Extent of Marine Assurance are examined; the Necessity of a New Company to effect Marine Assurance pointed out; and the Opposition displayed to its Establishment, especially by the Underwriters at Lloyd's Coffee House, is considered and refuted.* By a Subscriber at Lloyd's. London, Richardson, 1810, pp. 75.

THE author of this pamphlet proposes to establish a new chartered company for the transaction of Marine Assurance. He recommends that this company should have a capital of five millions, of which one million is to be paid up, and constitute a permanent fund, and, the residue to be forth-coming when required. We are not, in general, friends to chartered companies; but this author contends that one on the footing of that which he has suggested, would be of great national benefit. He says, that the business of marine assurance, in which such a large capital is necessary, cannot be conducted with the same degree of security to the persons insuring, by an individual as by a company; and that an individual in case of any heavy loss, is under a much stronger temptation, than a company can be, to delay the payment of a just claim, or to resort to stratagem and contrivance to set it aside.

*Alphabetical Catalogue, or List of Books published in
May, 1810.*

Abernethy.—Surgical Observations on diseases resembling Syphilis; and on diseases of the Urethra. By John Abernethy, F.R.S. part 2. 8vo. 6s.

Alley.—Observations on the Hydrargyria; or that vesicular disease arising from the exhibition of Mercury. By George Alley, M.D. M.R. J.A. 4to. 14s. boards.

Anne of Brittany.—An Historical Romance, 3 vols. 12mo. 13s. 6d. bds.

Blagdon's Political Register, vol. 1. from October 1809 to May 1810, royal 8vo. 11. 11s. 6d. boards.

Bridge.—Lectures on the Elements of Algebra. By the Rev. B. Bridge, A. M. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics in the East India College, royal 8vo. 10. 6d. boards.

Bristow.—The Maniac, a tale; or a View of Bethlem Hospital, and the Merits of Women, a poem by A. Bristow, 8vo. 10s. 6d.

Clarke.—Travels in various countries of Europe, Asia, and Africa. By Edward Daniel Clarke, L.L.D. part the first, Russia, Tartary, and Turkey, 4to. 5l. 5s. Ditto on large paper, 8l. 8s.

Cottage Girl (The) a Poem, comprising his several Avocations during the four Seasons of the year. By H. C. esq. author of the Fisher Boy, and Sailor Boy, 12mo. 5s. boards.

Darling.—The Romance of the Highlands. By Peter Middleton Darling, 2 vols. 12mo. 12s. boards.

Daughter (The) a Novel, 2 vols. 12mo. 9s. boards.

Discourse (A) on the immoderate Use of vinous Liquors, and the fatal effects thereof on the Life, the Health and Happiness of the Inebriate. By a real friend to the thoughtless, 8vo. 1s. sewed.

Elton.—Tales of Romance, with other Poems, including Selections from Propertius. By Charles A. Elton, Author of a translation of Hesiod, 12mo. 7s. 6d. boards.

Extracts from the Diary of a Lover of Literature, 4to. boards, 11. 1s.

Grellier.—History of the National Debt from the Revolution in 1688 to the beginning of the year 1800. By the late J. J. Grellier, Cashier to the Royal Exchange Assurance Company, 1 vol. 8vo. 14s. boards.

Grahame.—Poems on the Abolition of the Slave Trade. By Montgomery Grahame, &c. 4to. on royal paper, 3l. 3s. Ditto on Imperial, 5l. 5s.

Hearne.—The four first volumes of the works of Thomas Hearne, M. A. containing Robert of Gloucester's Chronicle, and Peter Langtoft's Chronicle, price 3l. in boards.

Hamilton.—Remarks on several parts of Turkey, part 1. *Egyptiaca*, or some Account of the Ancient and Modern State of Egypt, as obtained in the years 1801-1802. By William Hamilton, Esq. F. A. S. royal 4to. with folio plates, 4l. 4s.

Johnes.—The Chronicles of Esgurand de Monstrelet, a gentleman formerly resident at Cambrai, in Cambresis, translated by Thomas Johnes, Esq. 5 vols. royal 4to. 27l.

Lines on the lamented Death of Sir John Moore, suggested by reading Moore's Narrative of the Campaign in Spain, 4to. 1s. sewed.

Letter (A) to Sir John Eden, Baronet, Chairman of the General Quarter Sessions of the Peace, for the County of Durham, from the Justices of the Peace, 4to. 3s. sewed.

Milner.—The Works of the late Rev. Joseph Milner, A. M. Master of the Grammar School, and afterwards Vicar of the Holy Trinity church in Kingston-upon-Hull, 3 vols. 8vo. 4l. 16s. boards.

Madock's Florists' Directory, a complete Treatise on the Culture and Management of Flowers; with a Supplementary Essay on Soils, Manures, &c. new edition, with plates, improved by S. Curtis, author of Lectures on Botany, &c. 9vo. 21s.

Mirror (The) of Reform, reflecting a clear and faithful portraiture of its source and objects. By an Irishman, 8vo. 1s. sewed.

List of Books published in May, 1810.

Mitford.—Poems. By Mary Russell Mitford, 12mo. 7s. boards.

Neilson.—Greek Idioms, exhibited in select passages from the best authors, with English notes, and a parsing index. By the Rev. William Neilson, D. D. M. R. I. A. 8vo. 5s. bound.

Peacock.—The Genius of the Thames, a Lyrical Poem in two parts. By Thomas Love Peacock, 7s. boards.

Palin.—Iphottelle; or the Longing Fit, a Poem. By Ralph Palin, 1 vol. 8vo. 5s.

Paul.—Proceedings in the construction and Regulation of the Prisons, and Houses of Correction of the County of Gloucester. By Sir G. O. Paul, Bart. 2 vols. 8vo. 14s.

Parnell.—A corrected report of the Speech of M. Parnell, Esq. in the House of Commons, on Friday the 13th of April, 1810, on a motion for a select committee to inquire into the Collection of Tythes in Ireland, 8vo. 1s. 6d. sewed.

Ponsonby.—The Speech of Mr. Ponsonby, on the question relative to the Privileges of the House of Commons, 8vo. 1s. sewed.

Rose.—The Crusade of St. Louis and King Edward the Martyr. By William Stewart Rose, 4to. 5s. sewed.

Rowden.—The Pleasure of Friendship, a Poem in two parts. By Frances Arabella Rowden, 7s. boards.

Scott.—The Lady of the Lake, a Poem. By Walter Scott, Esq. 4to. 2l. 2s. boards.

Swift.—The Life and Acts of Saint Patrick, the Archbishop, Primate, and Apostle of Ireland, now first

translated from the original Latin of Jocelin, the Cistercian Monk of Furios. By Edmund L. Swift, Esq. 1 vol. royal 8vo. 9s. boards. Ditto on royal paper, 15s. Ditto on imperial paper, 21s.

Siege (The) of Isca; or the Battles of the West, an operatic Historical Melo-Dramatic Spectacle, performed at the New Theatre (King's Ancient Concert Rooms), Tottenham-street, 8vo. 1s. 6d. sewed.

Triumphs (The) or the Sons of Belial, or Liberty Vanquished, a mock heroic tragedy in five acts. By the author of "the Acts of the Apostles," of "Precedents and Privileges," 8vo. 1s. sewed.

Wynn.—Argument upon the jurisdiction of the House of Commons to commit in cases of breach of privilege. By Charles Watkin Wynn, Esq. M. P. 2s. 6d. sewed.

Windham.—Speech of the Right Hon. W. Windham, in the House of Commons, June 13, 1809, on Lord Erskine's Bill for the more effectual prevention of cruelty towards animals, 8vo. 1s. 6d. sewed.

Waring.—Letter to the Editor of the Edinburgh Review. By Major Scott Waring, in reply to the critique on Lord Lauderdale's View of the Affairs of the East India Company, 8vo. 3s. sewed.

Williams.—Sacred Allegories; or Allegorical Poems. By the Rev. John Williams, M. A. Curate of Stroud, Gloucestershire, foolscap, 4s. 6d. boards.

Yuli; The African, a Poem in six cantos, 12mo. 4s. boards.

List of Articles, which, with many others, will appear in the next Number of the C. R.

Memoirs of Peter Daniel Huet.

Beloe's Anecdotes of Literature, Vol. IV.

Edmonston's Zetland Islands.

Winsett's Treatise on Hemp.

Account of Surinam.

Evans's Old Ballads enlarged.

Ensor on National Government.